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Printed, and are to be Sold by the Booksellers in *London* and
Westminster. 1704.

De laune's P L E A
FOR THE
Non-Comformists:
S H E W I N G

The true State of the Cause, and how far the Conformity's Separation from the Church of Rome for their Popish Superstitions, &c. introduced into the Service of God, justifies the Absolution with Separation from them for the same.

In a Letter to Dr. Benjamin Wallis, from his Sermon, called
To which is added, A Parallel of the Pagan, Papal, and
Christian Rites and Ceremonies.

With a Narrative of the Remarkable T R Y A L and Sufferings
of the Author, for Writing, Printing and Publishing hereof.

By THOMAS DETMERE, who died in Prison during
his Imprisonment for this Book.

Printed Twenty Years ago; but being sold by the Messenger of
the Press was afterwards burnt by the Common-Hang-Man.
And is now Re-printed from the Author's Original Copy;
and published by a Protestant Dissenter, who was the Author's
Fellow-Prisoner at the Time of his Death, for the Cause of
Non-Comformity.

L O N D O N.
Printed, and are to be sold by the Booksellers in London and
Windsor, 1704.

The Publisher to the READER.

THIS *Elaborate Piece* was Printed and Published *Twenty Years* ago; and in all that time has never been Answered: The great Sufferings of the Author for it (tho' fairly *Invited*, shall I say, or rather *Provok'd* to it, by Doctor Benjamin Calamy) renders it yet more Remarkable: For he was Try'd at the *Old-Baily* for it, and Fin'd Seventy Five Pound, and not being able to pay it, his Children, his Wife and himself, all Dy'd in *Newgate*, of which myself was an Eye-Witness, and Companion with him for the same Cause in the same Prison, where I continued above a Year after his Death; But notwithstanding all this, I had no thoughts of thus Re-Printing and Publishing of it, being very well satisfied with the Liberty which the *Dissenters* now Legally Enjoy, and which Her present Gracious Majesty (whom God grant long to Reign) has promis'd to Maintain; had not the *Dissenters* of late been so virulently Attack'd by the *Higb-Flyers*, both from the Press and Pulpit; as if indeed they intend to take a *Short-Way* with 'em; and as if they had nothing to say in their own Justification for their Dissent: Which kind of Treatment so causlessly given 'em, did not only (in my poor Judgment) render the Re-printing of it *Seasonable*, but *Necessary* also; especially considering what the *Observer* Published in *March* last, concerning this Work, and the Pious and Learned Author, which I have here thought fit to insert Verbatim, as I find it in *Observer*. Vol. II. Numb. 95.

'Country-Man. I don't understand such things, but methinks 'tis hard: When I was talking of something in *London*, they told me of one Mr. *Laune*, I think his Name was, and bid me put you in mind of him; pray what was he?

'*Observer*. Truly Country-Man, his was a very hard Case; he was put in Prison for accepting a *Higb-Church-Challenge*, and giving an Account why the *Dissenters* did not Conform.

'Country-Man. What did they Challenge him?

'*Observer*. Yes, Doctor Calamy Preach'd a Sermon, in which he Invited the *Dissenters* to show their Reasons for their Dissenting.

'Country-Man. Well, And why did they put him in Prison, if they Invited him to do it?

'*Observer*. Because they found they could not Answer him. Our good Friend *Harry Clitus* has him up once, and he says he was put in Prison for Writing Sedition; but this Silly Fellow knows little of the Case, nor does not pretend to enter into Particulars; and besides, the Man was Imprison'd before the Book was Publish'd; for they Seized it at the Press, with a Design to stifle it, if possible: But the Book is Printed at large; the World may judge what Sedition there is in it, I suppose Goodman *Clitus* will not pretend to Answer it: 'Tis the present Bulwark of the *Dissenters* Case, as to Arguments; and all the *Higb-Church-Men* in England can never Answer it.

'Country-Man. Well, What became of this Man?

'*Observer*. He was Try'd at the *Old-Baily*, Condemn'd, Fin'd Seventy Five Pound, and having nothing to pay it, he Perished with his Wife and Children; all Dy'd in *Newgate*; and no body thought fit to raise so small a Sum for one of the Best Scholars in Europe.

So far the *Observer*: And this was indeed the hard Case of the Author in those Days: Blessed be God, we now live in a more mild and gentle Reign; in which it will not be accounted Criminal for Men in a sober and modest Manner, to declare the Grounds and Reasons of their Faith. But I think I need say no more, either as to the Author or the Book, which sufficiently speaks for it self.

V A L E.

A Royal Witness to the Dissenters Cause.

Being some Gleanings of some of those weighty and worthy Sayings of the late King, in his Conference with the Popish Marquess of Worcester, 1646. in Ragland Castle out of Certamen Religiosum.

First, In behalf of the Scripture, which the Papists fight for their Traditions.

Secondly, Against their Primitive Antiquity, which they adore and fetch their vain Worship from.

FOR the Scripture, he saith, p. 110. That the Scripture is the Rule by which all Differences may be composed; it is the Light wherein we must walk, the Food of our Souls, an Antidote that expelleth any Infection, the only Sword that kills the Enemy, the only Plaster that can cure our Wounds, the only Documents to attain Eternal Life. And p. 116. That the Evidences which are in Scripture cannot be manifested but out of the same Scripture, and quotes for the same, Irenæus, lib. 3. 12.

Secondly, Against their Antiquities, p. 111. Our Saviour Christ saith, We must not so much hearken to what has been said by them of old time, Mat. 23. 28, 29. as to that which he shall tell you. Where Auditis dictum esse Antiquitatis is expelled, and Ego dico vobis is come in its place. And speaking of that King of Phrygia, that being about to be baptized, askt the Bishop What was become of all his Ancestors? He told him they were gone to Hell; flang away, and said, Thither then will I go unto them; whereupon he saith, No less wise are they who had rather err with their Fathers and Councils, than rectifie their Understandings by the Word of God, and square their Faith according to its Rules.

And speaking of the Fathers, saith, p. 114. I discover no Fathers Nakedness, but deplore their Infirmitities, that we should not trust in Arms of Flesh. Tertullian, saith he, was a Montanist, Cyprian, a Rebaptist or Anabaptist; Origin, an Anthropomorphist, Jerom, a Monogonist, Nazianzen, an Angelist, Eusebius, an Arrian: St. Austin had writ so many Errors, that he writ a Book of Retractions, that they have often contradicted one another, and sometimes themselves.

That it was no strange thing to see Error triumph in Antiquity, and flourish in their Ensigns of Universality, Succession, &c. in the face of Truth; and washing so familiar of old as to besmear the face of Truth with spots of Novelty; for this was Jeremiah's case, Jer. 44. 26, 27. &c.

If you Vaunt never so much of your Roman Catholick Church, we can tell you, out of St. John, That she is become the Synagogue of Satan; neither is it impossible but the House of Prayer may be made a Den of Thieves. You call us Hereticks; we answer you with St. Paul, Acts 24. 14. In the way you call Heresie, worship we the God of our Fathers, believing all things which are written in the Law and the Prophets.

And the better to testifie his Piety and Compassion to peaceable Dissenters, (having himself found the Inconveniency of the contrary) speaks to his Son, our present King, in his Exhortation, p. 27. thus, viz.

My Counsel and Charge to you, is, That you beware of exasperating any Factions by the Crossness and Asperity of some Men's Passions, Humours or private Opinions imployed by you, grounded only upon Differences in lesser Matters, which are but the Skirts and Suburbs of Religion, wherein a Charitable Connivance and Christian Toleration often dissipates their Strength, when rougher Opposition fortifies.

And p. 164. That his Prerogative is best shewed and exercised in remitting, rather than exacting the Rigour of the Law, there being nothing worse than legal Tyranny.

De Laune's PLEA

FOR THE

Non-Conformists, &c.

IN your Discourse about a *Scrupulous Conscience*, Preach'd first at Alderman-Bury; then at Bow-Church, about Five or Six Months since, and since by you Printed, you are pleas'd not only to put forth your Endeavours by several Arguments, to gain and reduce the *Dissenters* to the Communion of the Church of England; but (the better to shew your Moderation and Tenderneſs, as one that would not force and compel, but convince and ſatisfie a *Scrupulous Conscience*) do alſo offer to them ſeveral Chriſtian Rules and Directions to effect the ſame; amongſt which, are theſe that follow, viz.

When any private Chriſtian is troubled and perplexed with fears, and ſcruple, that concern his Duty or the Worſhip of God, he ought in the firſt place to have Recourſe to the publick Guides and Miniſters of Religion, who are appointed by God, and are beſt fitted to direct and conduct him; I ſay, to come to them, not only to diſpute and argue with them, and partly to oppoſe them, but with all Modeſty to propound their Doubts, meekly to hearken and receive Inſtruction, humbly begging of God to open their Underſtanding, that they may ſee and embrace the Truth, taking great care, that no evil Affection, love of a Party, or carnal Inter-eſt, influence or byaſs their Judgment.

We do not by this deſire Men to pin their Faith upon the Prieſt's Sleeve, or to put out their own Eyes, that they might be better guided and managed by them, but only diligently to attend their Reaſons and Arguments, and give ſome due Regard and Deference to their Authority; for it may not be ſo abſurd, as may by ſome be imagin'd, for the Common People to take upon Truſt from their lawful Teachers, what they are not Competent Judges of themſelves. But the Difficulty here is, How ſhall a private Chriſtian govern himſelf, when the very Guides and Miniſters of Religion determine differently, concerning theſe Matters in queſtion amongſt us, ſome warranting and allowing them, others as much diſapproving them? By what Rule ſhall he chuſe his Guide? [*To which you Reply.*]

Aſtor thoſe who ſcruple at Conformity, and are tolerably able to judge for themſelves, let not ſuch rely barely upon the Authority either of one or the other; all we deſire of them is, that they would equally hear both ſides, that they would think the Miniſters of the Church of England have ſome Senſe and Conſcience too, as well as other Men, and are able to ſay ſomewhat for what they do themſelves or require of others, and laying aſide all Prejudices, Favour to, or Admiration of Mens Perſons, they would weigh and conſider the Arguments that may be propounded to them, being Diſſident of their own Apprehenſions, and Indifferent to either part of the Queſtion, that they would think it no ſhame to change their Mind, when they ſee good Reaſon for it.

Could we thus prevail with the People diligently to examine the Merits of the Cauſe, our Church would every day gain more Ground amongſt all Wiſe Men; for

we

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we care not how much Knowledge and Understanding our People have, so they be
but humble and modest with it; nor do we desire Men to become our Profelites any
further then we give them good Scripture and Reason for it.

Upon Reading whereof (being sent me by a Friend) I did betake my self to a serious Search and impartial Consideration of the Controversie, and the Arguments tendered on both sides (many of the Learned Guides, as you well observe, being of such different Minds herein) and more particularly have I weighed those Arguments mentioned by your self in that Discourse (in Conjunction with what the Reverend Dr. Stillingfleet, the Learned Dr. More, and others, have spoken to the same purpose;) together with what is, or supposed may be said in Answer thereto. And from this Christian Encouragement and Invitation from your self, have presumed, though a Stranger to you, to present it to you, with a disposition (as you advise meekly to hearken to receive Instruction or Conviction from your self, or any of the Learned, trusting that you shall find no evil Affection, love of a Party, or carnal Interest, shall influence or byass my Judgment, or that I shall think it any shame to change my Mind, when better Reason is offered for my Conviction.

Resting confident in your Candor and Ingenuity, that what you have said herein to draw forth the Scruples of any Dissenter, is not to lay a Bait thereby to catch him in any Snare, or to take any legal Advantage upon him for his dissatisfaction to the Religion by Law establish'd (which is hedged with so many legal Penalties; (But out of a Noble Christian Principle, that you may have an Opportunity to discover, with how much meekness of Wisdom, and demonstration of Truth, you can treat, convince and satisfy a Gainfayer, having so generously declared, That you do not desire men should become your Profelites, further than you give them good Reason and Scripture for it; Club-Law being none of the Arguments you treat a scrupulous or tender Conscience with.

Objection

1.

Because
what
they are
offended
at, are not
forbidden
in the
Scriptures.

Scruples
Conscience,
p. 30.

The Arguments and Objections are these that follow:
The first objection we shall mention, as brought against the Non-Conformity and Separation of the Dissenters from the Church of England, is this, — That they have no Reason or Cause upon a Conscientious Account so to do, because the principal things they take offence at, are not forbidden in the Scriptures; and till they can produce a Scripture to the Negative, as a Negative Article of Faith, that says we are not to do so, or so, Kneel at the Communion, Cross in Baptism, keep Holy-days, use Liturgies, Le-
vities, &c. they can have no cause of just scruple.

And thus, Sir, you are pleased to Argue, viz. That there can be no Transgression, but by either omitting what the Law Commands, or doing what the Law forbids: For Instance; If a Man can shew where Kneeling at the Sacrament is forbidden in Scripture, where sitting is required, where praying by a Form is forbid, and extemporary Prayers are enjoined, then indeed the Dispute would soon be at an end; But if neither the one nor the other can be found, as most certainly they cannot, then Kneeling at the Sacrament, and Reading Prayers out of a Book, must be reckoned amongst things lawful, and then there is no need of scrupling them, because they may be done without Sin; nay, where they are required by our Superiours, it is our Duty to submit to them, because it is our Duty to Obey them in all lawful things. This way of Arguing you say) is very plain and convincing.

Dr. Still. And to the same purpose we have Dr. Stillingfleet in his late Answers to several of the
in his Answer to several late Treatises, affirming, that Those are Schismatics that deny Submission to the Government of the Church of England; and he tells us in plain terms, assuredly, that the Reasons of this Denial do not signifie a Button; those (saith he) who separate from the Church of England make this their Fundamental Principle as to Worship (wherein the difference lies) that nothing is lawful in the Worship of God, but what he hath expressly commanded; We say all things are lawful which are not forbidden, and UPON THIS SINGLE POINT stands the whole Controversy of Separation as to the Constitution of our Church.

Here's

Here's the Objection in words at length, and which you will find to be no other than what the Papists make to the Church of England upon the same occasion, which I shall transcribe in their own Words, and the Answers of your own Party to it, which I hope will be esteemed a fair and satisfactory way of Reply.

Dr. Stillingfleet giving us an account of his Popish Adversaries Plea, and how he Returned the Negative Articles to be proved by him; makes to him this Answer.

But the strangest Effort of all the rest, is what he hath reserved to the last place, *That the Charge of Idolatry against them must be vain and groundless, because if I be pressed Close, I shall deny any one of these Negative Points to be divine Truths, viz. That our is not to be given to the Image of Christ and his Saints; that what appears to be Bread in the Eucharist, is not the Body of Christ; that it is not lawful to Invoke Saints to pray for us* — [These are the Jesuits words, requiring the Doctor to prove those Negatives; upon which Single Point he puts the stress of his Argument.] Then follows his Answer, which I pray you to mind well, because it is the Answer you must take to the like Question from us, viz.

But the Answer to this is so easie, that it will not require much time to dispatch it. For I do Assert it to be an Article of my Faith, that God alone is to be Worshipped with Divine and Religious Worship: And he that cannot hence infer, that no Created Being is to be Worshipped, hath the name of Reasonable Creature given him to no purpose. What need we make Negative Article of Faith, where the Affirmative do necessarily imply them? If I believe that the Scripture is my only Rule of Faith, as I most firmly do: Will any Man that considers what he saith, require me to make Negative Articles of Faith, that the Pope is not, Tradition is not, Councils are not, A private Spirit is not. For all these things are necessarily imply'd therein. And for all particular Doctrines rejected by us upon this Principle, we do not make them Negative Points of Faith, but we therefore refuse the Belief of them, because not contained IN OUR ONLY RULE OF FAITH: On this account we reject the Pope's Supremacy, Transubstantiation, Infallibility of the present Church in delivering Points of Faith, Purgatory, and other FOPPERIES imposed upon the Belief of Christians; So that the short Resolution of our Faith is this, That we ought to believe nothing as an Article of Faith, but what God hath Revealed, and the compleat Revelation of God's Will to us is contain'd in the BIBLE, &c.

And what could have been spoken with fuller Evidence and greater Demonstration Answer to of Truth: Therefore as joyning Issue with the Doctor, that upon this single Point stands the Ob- the whole Controversie of Separation, as to the Constitution of their Churches, viz. jecti- That nothing is lawful in the Worship of God, but what he hath expressly command- ed (as say the Dissenters) and not all Things lawful which are not forbidden, as say the Advocates for the Church of England, let his own Words decide the Matter, and or ever determine the Case. For what need the Dissenters (as the Doctor affirms on their behalf) make Negative Articles of Faith, where the Affirmative does necessari- y imply them; If they do believe with the Doctor, that the Scripture is their ON- LY Rule of Faith, as they most firmly declare to do, will any Man that considers what he saith, require them to make Negative Articles of their Faith, that Popes, Councils, Private Spirits, Traditions, are not, and so for all particular Doctrines rejected by them upon this Principle: They do not with the Doctor, make them Negative Points of Faith, but they therefore (with him) refuse the Belief of them, BECAUSE NOT CONTAINED IN OUR ONLY RULE OF FAITH. On this account they do with the Doctor) Reject the Pope's Supremacy, Transubstantia- tion, Infallibility of the Church of Rome in delivering Points of Faith, viz. Purgatory, and other Fopperies, as Salt, Oyl, Spittle, Exorcisms, Conjurations, Baptizing of Bells, &c.) And on the same account do they Reject what the Protestants have received either from Pagans or Papists, as to National, Provincial, Diocesan and Parochial Churches, Because not contained in our ONLY RULE of Faith. As also of the Govern- ment of the Church of Christ by Lord Arch-Bishops, Bishops, Deans, Arch-Deacons, Parsons,

In his dis-
course
concern-
ing the I-
dolatry of
Rome, p.
176. l. 16

Parsons, Vicars, Curates, Chancellors, Officials, &c. Because not contained in our O N-
LY RULE of Faith. In like manner do the Dissenters also Reject the Consecrating
of Churches, Chappels, Cathedrals, Priest's Garments, Altars, Liturgies, Singing Service,
Litanies, Bowings, Crossings, Cringings, Holy-days, Fasts, Feasts, Vigils, because not one
word of any of them is contained in our only Rule of Faith; So that the short Reso-
lution of the Dissenters and the Doctor's Faith in this great Point is this, That they
ought to believe nothing as an Article of Faith, but what God hath revealed, and that
the Compleat Revelation of God's Will to us, is contained in the B I B L E.

Therefore Christ having in the Affirmative compleatly Revealed to us his Mind and
Will in the Bible, both as to the Doctrine and Discipline of his Church, we need not
go to Pope, Council, Tradition, or any other, for Additions to either, nor trouble our
selves to make Negative Articles of Faith and Practice, which would be as Ridiculous
as Endless.

And this we hope the Doctor and all his Party will take for good Pay, and that you
your self, Sir, amongst the rest, will join Issue, and acknowledge, That this way of Ar-
guing is very plain and convincing.

But this being so, well performed by the Doctor, what shall we say that so wise, so
learned, and so great a Man as Dr. Stillingfleet, should forget himself so far, as to make
head and run counter against his own Arguments, and to that degree, as to pawn the
whole Controversie upon that single Point which he had so infallibly and indisputably
resolved, which indeed is very strange and wonderful; but yet upon serious Thoughts
we shall find it but a fulfilling of that Word of the Lord, viz. *I will do a marvellous
Work amongst this People, even a marvellous Work, and a Wonder* [But what is that?]
*Why the Wisdom of their Wise Men shall perish, and the Understanding of the Prudent Men shall
be hid* [But when shall that be?] viz. *When they reach for Doctrines the Commands
[or the Fear or Worship] of God, for the Precepts of Men.* Our very Case, and
whereof we have frequent and continual Experience. For with what Evidence and
Demonstration of Truth will the Papists argue against, and censure the Heathen for
their Idolatries; and yet at the same time be guilty of the same thing themselves,
and expose themselves to the Censure of the Heathen on the one side, and the Pro-
testants on the other?

How wisely, how spiritually will Protestants dispute with, handle and judge the
Papists, for leaving the Word of God for Fables [for their Will-Worship, False-Worship,
Idolatry, &c.] and yet at the same time be guilty of Will-Worship themselves; exposing
themselves to the Censure both of Papist and Non-Conformist? Of which we might
give you divers Instances both of the one and of the other? And whereof take one or
two.

This very Jesuit who disputes with the Doctor, falls out in a most severe Censure of
the Pagans for their most damnable Diabolical Idolatry in Worshipping their inferior
Deities, as Venus, Mars, Bacchus, Vulcan, and the like Rabble of Devils (as he calls
them) who were their Damons, Hero's, or Intercessors to their superior Deity, Jupi-
ter; not being aware (which also the Doctor improves against him) that they were
guilty of the same Crime themselves in setting up their inferior Deities, the Virgin
Marry, St. Peter, St. Paul, and a hundred more, as Mediators and Intercessors to the
Supream, and to whom, as the Doctor observes, they pay divine Honour and Worship,
bowing and kneeling before them, and their Images also; which he proves against them
to be no less Diabolical Idolatry.

The Jesuit being quick-sighted, returns smartly upon the Doctor, That whilst he
judges their bowing and kneeling before their Images to be Idolatry, how can he justi-
fie their bowing and kneeling before the consecrated Elements, bowing at [the Altar,
East] Names of Jesus, Putting off their Hatts, &c. which the Jesuit on the one hand,
and the Dissenters on the other hand, improve against him.

And so whilst Dr. Brier severely censures the Papists for varying from the primitive
Pattern in their Superstitions and Abominations, Because it was not so from the begin-
ning,

Mr. and M^{rs}.
Stillingfleet
concern
-ing the
Dissenter's
Faith.

Isa. 29.
14. Sc.

Vers. 13.

Dr. Stil-
lingfleet
Idolatry
of Rome,
p. 22.

See p. 4,
5. and p.
159, 160.

Page 17.

Primi-
tive Rule
of Refor-
mation,
p. 11, 12.

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ing, *Sargent* the Jesuit returns his own Argument smartly upon him for doing the same thing, in many particulars, and which the Dissenters also doth for the same, viz. varying in so many things from the primitive Pattern, whilst he judges others for the same.

To which he might add divers Instances, both as to Papists and Protestants, especially in those three Points, *Idolatry, Imposition and Persecution.*

So that as it hath been generally observ'd, the Papists Arguments against the Hea-
 ven, the Protestants Arguments against the Papists, are most substantial Arguments against themselves, when their Practice gives their Principle the Lie, and so rendring themselves altogether inexcusable, as saith the Text; *Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thy self; for thou that judgest dost the same Thing. But be sure that the Judgment of God according to Truth, against them which commit such Things. And thinkest thou this, O man, that judgest them which do such Things, and doest the same, that thou shalt escape the Judgment of God? &c.*

Rom. 2. 1.
2. 3.

Another Objection that is brought against the Dissenters, is, Because they separate from the Church of England for meer Niceties, for little Things, which in their own Nature are Indifferent.

Object. 2.
Because they are indifferent Things.

To that purpose you are pleas'd to express your self, viz. 'A scrupulous Conscience is conversant about Things in their own Nature indifferent; and it consists, 'Either in strictly tying up your selves to some Things which God hath no where commanded; as the Pharisees made great Conscience of Washing before they did Eat, and abundance of other necessary Rights and Usages they had of Men's own inventing and devising, which they as Religiously, nay, more Carefully observed than the indisputable Commands of God himself:

Scrupu-
lous Con-
science,
Page 5.

Or in a Conscientious abstaining from some Things which are not forbid, nor any ways unlawful. Touch not, taste not, handle not, doubting and fearing where no Fear is, thinking that they should as much offend God by eating some kinds of Meats, wearing some Garments, as they should do, were they guilty of Murder and Adultery. Which is the Case of many amongst us, who by such Scrupulosity about little Matters, seem more precise and austere, than other good and honest Christians are, or themselves need or ought to be.

And a little further you add — 'A scrupulous Conscience therefore starts and boggles where there is no real Evil or Mischief; is afraid of omitting or doing what may be omitted or done without Sin. Which I know not how better to illustrate than by those unaccountable Antipathies or Prejudices that some Men have against some sorts of Meats or living Creatures, which have not the least Harm nor Hurt in them, yet are so offensive and dreadful to such Persons, that they fly from them as they would from a Tyger or Bear, and avoid them as they would do the Plague or Poyson. Just thus does some Men run out of the Church at the sight of a Surplice, as if they had been scar'd by the Apparition of a Ghost.

Page 6.
ibid.

A late piece call'd, *A Resolution of Conscience, &c.* (supposed to be Dr. Moore's) affirms thus much; 1. That the Government of our Church by Bishops. 2. The Liturgy or Set-forms of Prayer, Administration of Sacraments. 3. Certain Rites of the Church, particularly the Surplice, the Cross in Baptism, the Gesture of Kneeling at the Communion, the Ring in Marriage, the Oblervation of the Churches Holy days. All which (saith he) I take for granted are Indifferent in their own Nature, that their is nothing of Vitiousness or Immorality in any of them to make them unlawful. I know no body (saith he) so unreasonable as not to Grant this.

Resoluti-
on of Con-
science,
p. 38.

Mr. William Allen, in his late Piece called *Catholicism*, saith to the same purpose, That the Ceremonies of the Church of England are not enjoyned as Things of Divine Appointment, but only as of an Indifferent Nature, and therefore there is no reason to Scruple them. And again saith, That the Ceremonies and Service of the Church, or use of Things in or about God's Worship, which are not of the Essence of it, nor us'd under the Notion of being Commanded by God, but professedly used as Things

Mr. Will.
Allen's
Catholi-
cism, Page.
210.

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- Indifferent in their own Nature, and only as Matters of humane Prudence, cannot justly be charged to be false Worship.
- Protestant Reconciler, 1 Part, Page 35.** The Author of the *Protestant Reconciler* tells us, 'That it is acknowledg'd by the Church of England, that the Ceremonies used in and by that Church Imposed on her Members, are in their own Nature Things Indifferent; thus, (*saith he*) in the Preface to the Book of Common-Prayer it is determined, that the particular Forms of Divine Worship, and the Rights and Ceremonies to be used therein, are in their own Nature Things Indifferent. Dr. *Stillingfleet*, and many more, speaks the same thing.
- Protest. Recon. Prefac. P. 4.** So that by [*Indifferent*] they would have us to understand Things of a Middle Nature, that are neither good or bad of themselves, otherwise than as enjoined for Order or Prudence by Superiors, and alterable at Pleasure; therefore *Knig James* opposeth them to *Necessary Things*, which are enjoined by positive Scripture; and so the *Protestant Reconciler* Defines them, telling us: 'The Ceremonies which are Imposed by our Church, as they have nothing sinful in their Nature, for which Inferiours should refuse submission to them, so have they nothing of real Goodness, nothing of positive Order, Decency or Reverence, for which they ought to be Comanded.
- Ibid. Part. 1.** This we are told in Words and Pretence, the better to gild the Pill, to make it go down the glibber; but if you look more narrowly into the Matter, you will find that you your selves, as well as the Dissenters, have justly another Sense of them, and that the Church of England does both Use and Impose them as necessary Things, (whatever they import in their own Nature.)
- Hooker Eccl. Pol. l. 5. p 70. Sect. 69.** For first, are they not Things Consecrated and Dedicated to Holy Uses, in the Worship and Service of God, which makes them cease to be Indifferent? *Hooker* saith, 'Festival Days are cloathed with outward Robes of Holiness, and that places and times of Divine worship are so too, and the Cross a holy Sign.
- Dr. Burges.** Dr. *Burges* saith, 'Ceremonies may be call'd the Worship of God, the Professors of *Leyden* call only such things, persons, times and places holy, as are Consecrated and Dedicated to God; but so in their Esteem and ours also is their Diocesan Episcopacy and Priesthood, their Churches, Liturgies, Kneeling, Bowing, Crossing, Festivals, Ecclesiastical Courts, and Excommunications, &c.
- Secondly, They are not Indifferent, but necessary things (in your esteem) as appears by the Declaration of the Commissioners at the *Savoy* upon the King's first coming, over-ruling the Arguments of their Dissenting Brethren, pleading for Reformation and Tenderness, which says, 'That the Apostle hath Comanded that all things be done Decently; and that their may be conformity, let there be *raile* a Rule and Canon for that purpose; and thence they inferr'd, that though Charity will move to pity, and releave those that are truly perplex'd and scrupulous, that we must not break God's Commands in Charity to them, and therefore we must not perform publick Services indecently and disorderly for the sake of tender Consciences. And all this said to justify the Refusal, to abate the Imposition of Ceremonies, especially those three then contented about, *Surplice, Sign of the Cross, and Kneeling at the Communion.*
- So that here they are made necessary, and a Command of God urg'd to inforce them, viz. That Things be done Decently and in Order, (though by the way) no other Command then *Bellarmino* urges to Establish the whole Popish Service and Ceremonies of the Church of Rome, viz. by this Precept of the Apostle.
- Prot. Reconc. 1 part, p. 39. l. 8.** And thirdly, Do not they as necessary Things Impose, and inforce them with all Severity imaginable, by Excommunications of Dissenters, thereby knocking the Fly on the Neighbour's Head with a Hatchet, to the knocking out his Brains, as saith Dr. *Taylor*, destroying them in their Liberttes, Estates, yea, Lives also, which surely must not be for Trifles, but necessary Things.
- Bellar. de effect. Sacram. l. 2. cap. 31.** Yet so hardy and bold to do all this (as the *Protestant Reconciler* worthily observes to them) to the Reproaching the wisdom and faithfulness of Christ, and the Primitive Churches, for want of such Decency and Order: (for they had no such) The Wisdom of the Church of England, who have declared that their Rites and Ceremonies are in their own Nature Things Indifferent, and may be alter'd and changed; as also
- Prot. Reconc. 1 part, p. 38. 39. 41. &c.**

that they had their Beginning from the Institutions of Man. The Wisdom of King James, and King Charles, who have both of them declared them to be esteemed unnecessary, as being but indifferent Things, and not Commanded by God, and therefore alterable at Pleasure. But especially (saith our Author) hereby become guilty of adding to the Word of God, of Will-worship, of teaching for Doctrines the Commandments of Men, of imposing these Things as necessary parts of Worship, and so of Worshipping God in vain, as (saith he) will appear by what the best Assertors of the Doctrine of the Church of England have declared in this Case, quoting Mr. Faulkner's Assertion, in saying hereupon, *We add unto the Word of God, when we teach any Thing to be commanded or forbidden by the Law of God, which indeed is not there commanded or forbidden.* And Bishop Sanderson, *That when Men teach for Doctrines the Commandments of Men, when they teach any thing to be absolutely unlawful, which God hath not forbidden in his Word; and if any Man wear a Surplice, or Kneel, or Cross, with an Opinion of necessity, and for Conscience sake towards God, as though God's Service could not be rightly performed without them; yea, although the Church had not performed them; doubtless the use of these Ceremonies, by reason of such his Opinion, should be Superstition to him.*

Mr. Faulkner, lib. Eccl. 359.

Bishop Sanderson Sermon on Matth. 15.

9. p. 8, 9, 10.

Friendly Debate, p. 115.

And Dr. Patrick in the Friendly Debate — Then (say they) Will-worship is erected, when any thing is enjoined to be done, or not done, as if it were the Will and Command of God he should be so served, when it is a mere Constitution of the Will of Man. Then do we make Ceremonies to be parts of Divine Worship, when we suppose them to be so necessary, that the doing of them would be a thing pleasing to God, and the omitting of them the contrary, although there were no humane Law which required the doing of them. And secondly, when we suppose them unalterable and obligatory to the Consciences of all Christians, for this supposes an equal Necessity with that of Divine Institution.

All which fully speaks the Sense of the Dissenters, that there needs no better Answer to be given, than what they themselves have put into their Mouths. But saith, Mr. Allen, in Contradiction to his Brethren, That things that are not used as Commanded by God (taking for granted they had not so urg'd them) and only as Matters of Humane Prudence, cannot (he saith) be charged to be Will-worship. But for his better Information, we would refer him to the Protestant Reconciler, and the many Authorities urged by their own Pens to clear the same, with this Addition as to Jeroboam's Case, who varied but in four particulars as to the Service and Ceremonies of Worship, viz. the place of Worship, (Dan and Bethel, instead of Jerusalem,) 2. The Signs of Divine Presence, (Golden Calves instead of the Cherubims,) 3. The time of the Feast (15, of the 8th Month, instead of the 7th) 4. Persons administering, (making of Priests.) All which, one might thin, were but Circumstances about Worship, and impos'd not under the notion of Being Commanded by God, but only (as Mr. Allen observes of our Ceremonies) as Matters of Humane Prudence; and for which Jeroboam had much to say to the Dissenters in that day, who oppos'd and separated from him for the same (2 Chron. 11. 16. with 13 and 14.) as Mr. Ainsworth in his Plea for Jeroboam most notably observes, who kept in the mean time to the Article of Faith, and fundamental Ordinances of Religion, and worshipping with Reverence the God of his Fathers, making Alterations in things meerly Ceremonial, whereof no express Law forbidding, and being variable, as time, place, and person gave occasion.

Catholicism, p. 259.

Arrow against Idolatry, p. 45. to 74.

But however Jeroboam might mince the matter, and make light of it, as others do in like Circumstances; yet God, being a jealous God, would not admit of such Innovation, and varying from his pure Worship, but Reproves these for desperate Idolatry, and Re- vites it to no other then the Worshipping of Devils, 2 Chron. 11. 15. His Supremacy in the Kingdom not being able to bear him out in altering the Ordinances of the Service of God; and so doing things out of his own Heart, 1 King. 12. 13. it became his Sin, and made Israel to Sin, thereby doing evil above all that went before him, having made other gods and Molten Images, to provoke the Lord to Anger, 1 Kings 14. 9. Casting him behind his back: Therefore the Lord threatens in the next Verses, in these words; *Behold I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam, him that pisseth against the Wall, and him that is shut up and left in Israel, and will take away the Remnant of the house of Jeroboam, as a man taketh away Dung, till it be all gone. Him that Dyeth of Jeroboam*

Jeroboam's Rites and Services, and ours compared.

am in the City, shall the Dogs eat; and him that Dyeth in the Fields, shall the Fowls of the Air eat, for the Lord hath spoken it, And which all came to pass accordingly.

Which pregnant Instance the Judicious will, I doubt not, apply, and consider that these prudent and indifferent Circumstantial about Religious Worship (as they are pleased to term them) (however mince and extenuated, may be of the same Nature with Jeroboam's Idolatry. With this Aggravation, that Jeroboam varied but four, and these in above Forty particulars, wherein they have presumed to swerve from the Pattern, and add to Gods Word and Worship.

Objection Another Objection is this, and none of the least, viz. That Dissenters have no cause to separate from the Church of England, for Symbolizing with Romish Rites and Ceremonies, because they only retain and practice such Rites and Ceremonies which were practiced by Antiquity, before Popery took place in the World.

3. These Rites are of Primitive Antiquity, not of Popish Novelty. To this purpose you are pleased to say in your *Scrupulous Conscience* — 'Now our first Reformers here in England did not go about to invent a new Species of Government, to devise new Rites and Ceremonies, and a new form of Worship, such as should be least excepted against, and then obtrude it upon this Nation, as was done at Geneva, and some other places; but they wisely considered, if they did but reject what the Romanists had added to the Faith and Worship of Christians, lay aside their Novel Inventions, Usurpations, and unwritten Traditions, there would remain the pure, simple, Primitive Christianity, such as it was before the Roman Church was thus degenerated; nor have we any thing of Popery left amongst us, but what the Papists had left amongst them of Primitive Religion and Worship.

Resolu. of that Case of Consc. pag. 3. Thus saith the Resolution of the Case of Conscience, 'That the Rites of the Church of England, are exceeding few, and those plain and easie, grave and manly, founded on the practice of the Church long before Popery appeared upon the Stage of the World. And again, 'As to our Churches prescribing a Liturgy of Set-forms of Prayer, and Administration of Sacraments, and other publick Offices, it is easie to shew, that Symbolizing with the Church of Rome herein, is so far from being culpable, and much more from being a just ground of Separation from our Church, that it is highly commendable; for as herein our Church no less Symbolizeth with the Primitive Church, then with that of Rome, as she is now Constituted.

N. Fratri & Amico, Resp. ad Art. 12. And Dr. Saravia, who saith thus: *Satis est modestis & piis Christianis satisfacere, qui ita recesserunt a Superstitionibus & Idolatria Romana Ecclesias, ut probatos ab Orthodoxis Patri-bus mores non resciant;* 'That it may be a sufficient satisfaction to modest and pious Christians, that there is such a deporture from the Superstitions and Idolatry of the Church of Rome, as not to reject the approved Customs of the Orthodox Fathers.

Hist. Account, page 16. Thus our Rites and Ceremonies (saith Dr. Stillingfleet) are retained and kept out of due Reverence to Antiquity. And again, These Ceremonies were retained or Impos'd to manifest the Justice and Equity of the Reformation, by letting their Enemies see they did not break Communion with them for meet Indifferent things, or that they left the Church of Rome no further, than they left the Ancient Church.

Page 17. The Doctor further assures us, 'That as to Discipline, respecting the Government of the Church by Bishops, is to be made good by a Universal Tradition, universally received since the Apostles times, as the Apostolical Government; viz. Diocesan Bishops. As to the Government of our Churches by Bishops (saith the Resolver) this is so far from being unlawful Symbolizing with the Church of Rome, that we have most clear evidence of its being a Symbolizing with her in an Apostolical Institution.

Resol. of the Case, p. 38. Thus have you the Objection in words at length, to which, in each part, the Dissenters do say, or may be supposed to say, as followeth.

Ans. to the 3d. Objection. In the first place, If it be taken for granted that the Pattern is fetch'd from those times, and not from the Popish times, viz. Rome in its Apostacy, we would inquire these Two things: 1. By what Rule or Reason they should be a Pattern to us, so as to have their Rites and Services Impos'd upon us for our Rituals. And 2. whether there were not great Errors and Superstitions in those times, as well as the succeeding Ages?

First,

First, Why should our first Reformers, any more impose the Rites and Customs of The Rites of those times upon us, than any other? Why were we more obliged to accept of the of those ecclesiastical Laws of *Constantine*, than his Civil, as Doctor *Taylor* well urges? That the Fathers, met at *Laodicea*, at *Antioch*, at *Nice*, at *Gangra*, a Thousand or times not Thirteen Hundred Years ago, should have any Authority over us in *England* so many Ages after, is so infinitely unreasonable, that none but the Fearful and Unbelievers, posed on the Scrupulous, and these that are *δουλοὶ τῶν ὁσίων* of a slavish Nature, and are in bondage by their fear, and knew not how to stand in the Liberty by which Christ hath made them free, will account themselves in subjection to them. If upon this account, the Rulers of the Church, will introduce any pious, just, warrantable Canon, we are to obey in all things where they have power to Command: But the CANONS (said *be*) for being in the OLD CODES of the Church, bind us no more than the LAWS OF CONSTANTINE.

No, they must go higher, or else it will not do. To the first Primitive Christianity, Religion in the first Primitive times given us by Christ and his Apostles. For *Dr. Tillotson* has well instructed us, if we believe the Scriptures are the ONLY RULE of FAITH; then it follows, Councils and Fathers, Traditions and private Spirits are no more our Rule than the Pope himself; and therefore with the Doctor, we refuse belief of all the Additions, Inventions, Traditions, because not contain'd in our only Rule of Faith: To the Law, and to the Testimony, if they speak not according to that, it is because there is no Light in them.

But Secondly, do we not find those very times abounding very much with Error and Superstition? Which is an Argument we should not receive them for our Pattern more than theirs; whereof I shall give you some Instances from their *Novi*, or Errors, mentioned by the *Centurists*, viz. That *Origen* asserted two Christs, deny'd his God-head, and the *Arians* and *Pelagians*, holding (as *Jerom* saith) very desperately about the Spirit, and very corruptly about Angels, Devils, Creation, Providence, Original Sin, Church-government, and the Resurrection, and Sacrificing for the Dead. *Orig.* 1. 3. in *Jo. Baptism* takes away Sin, and that there must be a Baptism after the Resurrection. They also of *Cyprian*, That *Cyprian* affirm'd the Church of *Rome* to be the Mother-Church; that there ought to be one High Priest over the Church; and that the Principal Church is *Peter's* Chair, from whence the Unity of the Priesthood issueth; and that upon *Peter* the Church is founded: That he was a violent Impugner of Priests Marriages; held, that sins are done away by Alms and good Works: That the Person Baptizing in the very Act conferreth the Holy Spirit; that *Chrism* and *Exorcism* are absolutely necessary; and there should be Sacrifices for the Dead, though some suppose many of these things were lifted in by the Papist.

St. Austin prays for the Dead, the Soul of his Mother *Maria*. *St. Ambrose* for the Soul of *Theodosius*. *St. Gregory* for the Soul of *Trajan*. *St. Austin* saith, Prayers avail not unto all alike, who are departed; therefore when the Sacrifices of the Altar, or of Alms, are offered for all them who are Baptized, and are defunct, for the good, they are Thanksgivings; for the not very bad, they are Prostrations; for the very bad, though not help the Dead, yet comfort to the Living. *Chrysostom* was for offering Prayers for the Dead with Alms and Oblations. *Austin* a great Friend of Reliques, affirming great Miracles wrought by them. *Jerome* a great Defender of Reliques, and Adoration of them.

Constantine, a great admirer of Reliques. *Mr. Mede* says, That Primitive Christians Canonized Saints, and honoured the Reliques in Imitation of the Gentiles, their *Dæmon*-worship, thereby to allure them, which *he* laid the Foundation of Antichrist's *Idolatry* and Idolatrick Apostasy. They had Sufflation, Trine Immersion, Exorcism, *Chrism*, White-Garments, Milk, Honey, to a new Baptized, giving the Eucharist to the Infant, from the 4th to the 10th Century, More of *gilding* Water with the Sacramental Wine, the *Eulogia*, &c. To which head you may add the corruptions of the Royal Witnesses in the beginning.

So that from the consideration of the Errors and Superstitions, abounding in these of those times times.

times, there is no ground why our first Reformers should propose them for our Pattern for if in one thing, why not in another?

But in the next place, I presume upon a fair Examination of particulars, these two things will appear: 1. That we in the Church of England do not in our Rites, Services and Ceremonies symbolize in most if not in all of them, with Popery.

Our Rites do not Symbolize with Antiquity, as urged. It is manifest that our first Reformers, as we are told, did not make such a perfect piece from pure Primitive Antiquity in the first Reformation, and forming of our Liturgy, which contain so much the Rites, Services, and Ceremonies of the Church for if so, there had been no such need to make so many Alterations, and reform so often, and in so many things the Reformation. And that they have so done, the Author of the Protestant Reconciler gives us this Account.

Protest. Recon. 1. part, Post-script. It is certain (saith he) that our Church hath already altered her Liturgy at several Times, and in several Parts, viz. The Lessons, Festivals, Ceremonies, Rubrick, Collects, Prayers, the Form of Administration of Sacraments, the Catechism, Confirmation, Marriage, Visitation of Sick, the Burial of the Dead, and Communion. All which he has demonstrated in each particular, and from thence he makes these three Remarks.

1. That the pretence of still retaining and imposing the present Ceremonies out of due Reverence to Antiquity, is false and Hypocritical.
2. That it cannot justly be pretended that these Ceremonies are retained and imposed to manifest the Justice and Equity of the Reformation, by letting their Enemies see they did not break Communion with them for meer different things, or that we left the Church of Rome no further than she left Antiquity.
3. Hence it appears how senselessly it is alledged that we cannot abate or change these Ceremonies, because they have been once received and owned by the Church.

But, in the next place, the descending into particulars will give a fuller and a clearer demonstration of our not Symbolizing with Antiquity in all our Rites and Ceremonies.

Instances given to prove their Novelty. FIRST, Because so many of them are Novel, and so many disown'd by Antiquity. And so much which has been really from Antiquity, has been disowned by us, and blotted out of the Liturgy.

First, That most of them are Novel, or disown'd by Antiquity. We shall begin with these three principal Ceremonies, about which there was so much Contention at the Savoy, viz. Kneeling, Surplice, and the Cross in Baptism.

Kneeling at the Altar. 1. That of Kneeling at the Altar, or at the Sacrament of the Supper, is put amongst the rest of the Ancient Ceremonies, before any such thing as Popery was in the World, which is Novel, and but of Yesterday, never known before Transubstantiation, nor with us Protestants received till Edward the Sixth's Second Common-Prayer, for in the first it was not Peter Martyr, saith, Propter Transubstantiationem & realem presentiam in vestra est Ecclesia; That to maintain Transubstantiation and real Presence, it was brought into the Church.

Decret. lib. 3. tit. 1. We are told in the Decretal, that Pope Honorius, Anno 1214. ordained Kneeling at the Sacrament. And his Predecessor Innocent the 3d. Transubstantiation. It is said, That in Tertullian and Chrysostoms time, they were said to stand at the Altar, when they partook of the Supper. Socrates saith, They took it in a Table Gesture, eating it at their Love-Feasts; And Paraus asserts the same.

Orig. Temp. 1. 2. o. 2. Hereupon the Protestant Reconciler tells us, To restrain this Kneeling Posture at the receipt of the Sacrament, out of due Reverence to Antiquity, when no such Posture was used by Socrates, Antiquity, I fear cannot be well excused from Falshood, or from imposing on the people.

1. 5. Secondly, As to the Surplice, the Fathers used it not, tho' it is clear the Pagans did, from whom the Papists had it, and we from them.

2. Surplice. Salmasius, as well as Petavins his Adversary, do own that in the Primitive times the Profelites did not wear any distinct Habit from the People.

The Reply to Dr. Cælestius. Repraves the French Bishops, who began it at a Novelty, which tended to Superstition, and made a way to Mockery, and deceiving of the Faithful.

Unreal. The Surplice was brought into the Church by Pope Adrian, Anno 796.

Separat. p. 38. Dr. Stillingfleet tell us, That as for the Surplice in Parish Churches, it is not of that consequence as to bear a dispute one way or other. Unreal. of Separation, p. 38.

3. Cross in Baptism. As to the Sign of the Cross in Baptism upon the Fore-head only, we read of no such Rite amongst

amongst the Antients, though the 30th. Canon of the Church tells, *It is an honourable Badge, and a lawful Ceremony by which the Child is dedicated to the service of Christ, and which Rite is held in the Primitive Church, both Greeks and Latines, with one consent and great Applause.* It is true, the Antients after Baptism, did sign the Baptized with a Cross upon his Head and Breast, and appointed him with Chrysm, as a distinct Order from Baptism; but no such Signing in the Act of Baptism, as part of that Ordinance.

In Edward the Sixth's time the Reformers did, as the first Service Book make mention, sign the Elements three times with the Sign of the Cross, and also the Child upon the Fore-Head and Breast when the Godfathers named his Name, and afterwards Confirmation again in the Breast and Fore-head; but all this is laid aside, and a new thing taken up, which is neither to be found in Antiquity, nor in the first Pattern of our Reformers.

As to the Order and Office of Confirmation in the Rubrick and Liturgy, it is another thing than the Antients used. That was to be done with Chrysm by the Hands of a Bishop, with Two Crosses, one on the Breast, the other on the Fore-head, immediately after Baptism was administered (and as a distinct Ordinance from it) but this is to be performed by the Hands of a Bishop, without any Chrysm or Consignation, when they come to Years of Discretion.

And as there doth not appear any Warranty from Antiquity for the Confirmation, neither is there any direction in Scripture for it, as Arch Bishop Cranmore doth fully acknowledge, whereof we have an account from Doctor Burnet out of a Manuscript, written with the Bishops own Hand, by way of Question and Answer, as he found in Cotton's Library, *Cleop. E. 5.*

4. Confirmation.

Why Confirmation not Scriptural

Arch-Bishop Cranmore.

Cotton's Library Cleop. E. 5.

Quest. Whether Confirmation be instituted by Christ?

Ans. There is no place in Scripture that declareth this Sacrament to be instituted by Christ.

1. Because the places alledged for the same be no institutions, but Acts and deeds of the Apostles.

2. Because those Acts were done by a special Gift given to the Apostles for the Confirmation of God's Word at that time.

3. Because the same especial Gift doth not now remain with the Successors of the Apostles.

Quest. What is the External Sign?

Ans. The Church used Chrysm, but the Scripture maketh no mention thereof.

Baptizing of Infants

As for the Office of Baptizing of Infants, as enjoyn'd in the Liturgy for Regeneration upon the Deed done, and to be performed by Godfathers, who are to profess Faith and Repentance in the Infants name and stead, is generally scrupled and disowned by the Dissenters, (as favouring too much of Popery) though the greatest part of them do Baptize their Infants.

And as for the Antiquity of the Practice, if any Credit may be given to many learned Pedobaptists it will not appear; whereof take these following Instances:

The Learned Dr. Taylor tells us in his *Diffusive against Popery*, 'That there is a Tradition to Baptize Infants, relies but upon two Witnesses, *Origin* and *Austin*; and the latter having received it from the former, it relies wholly upon a single Testimony, which is but a pitiful Argument to prove a Tradition Apostolical. He is the first that spoke it, but *Tertullian* that was before him, seems to speak against it, which he would not have done, if it had been a Tradition Apostolical. And that it was not so (*saieth the Bishop*) it is but too certain, if there be any Truth in the Words of *Ludovicus Vives*, saying, that antiently none were Baptiz'd, but Persons of riper Years. He says thus in his *Com. on August. l. 1. c. 27.* whose Words are as follow-

Diffusive against Popery p. 117.

viz. None were Baptized of old, but those who were of Age, who did not only understand what the Mystery of the Water meant, but desired the same; the perfect Image whereof (*saieth he*) we have yet in our Infant Baptism; for it is asked of the Infant, Wilt thou be Baptized? For whom the Sureties answer, I will.

The Doctor adds, 'That the Parents of *Austin*, *Jerom*, *Ambrose*, although Christians, did

Ludovicus Vives Com. on Aug. l. 1. c. 27.

De Laune's PLEA for the Non-Conformists

did not Baptize their Children till they were 30 Years of Age; and that it will be very considerable in the Example, and of great Efficacy for the destroying the supposed Necessity of Derivation of Infant Baptism from the Apostles.

Grotius on Mat. 19. 14. *Hugo Grotius* (in Annot. on Mat. 19. 14.) saith, It was no small Evidence that Baptism of Infants many 120 Years was not ordinary in the Greek Church, because not only *Constantine the Great*, the Son of *Helena*, a zealous Christian, but also *Gregory Nazianzen*, who was the Son of a Christian Bishop, and brought up long by him, was not Baptized till he came to Years, as is (saith he) related in his Life.

Daille. *Daille*, the Learned French-man, tells us, That in Ancient times they often deferred the Baptism of Infants, as appeareth (saith he) by the History of *Constantine*, *Theodosius*, *Valentinian*, *Gratian*, and in *St. Ambrose*; and also by the Orations of *Gregory Nazianzen*, and *St. Basil* on this Subject. And some of the Fathers have been of Opinion that it is fit it should be deferred: But whence is it (saith he) that the very mentioning hereof is scarce to be endured at this Day? *Use of the Fathers*, l. 2. p. 149.

Dr. Field. *Dr. Field* saith, That very many that were born of Christian Parents, besides those that were converted from Paganism, put off their Baptism for a long time, inasmuch that many were made Bishops before they were Baptized. *On the Church*, p. 729.

Mr. Baxter. *Mr. Baxter*, a great Asserter and Defender of Infant-Baptism, doth ingeniously own, after his long search into Antiquity, thus much; I will confess that the Words of *Tertullian* and *Nazianzen* shew, that it was long before all were agreed of the very Time, or of the Necessity of Baptizing of Infants before any use of Reason, in case they were like to live to Maturity; *More Proofs*, p. 279.

6 Godfathers and Godmothers. As for Baptizing Infants with Sureties, Fidejussors, or Godfops, as the Liturgy enjoyns; and such an Essential part of the Ordinance (owning that the Baptized Persons are required to repent and believe, and that Infants are capable to do neither, but that they do both by their Sureties) appears also, if the Learned are to be credited, to be no less a Novelty, as the Centurists declare, *Magd. Cent. 4. cap. 6 p. 419*. *De susceptoribus certi nihil Invenias*; that is, you can find nothing certain of Godfathers in that Age. But that it came in the 5th Century, *Cent. 5. cap. 4 p. 656*. *Adhibitos interdum & susceptores seu Paternos ex Autoribus hujus temporis liquet*; that is, the Authors of the 5th Century mention Sureties, or Godfathers; Upon which *Dr. Taylor* saith,

D. Taylor. I know God might, if he would, have appointed Godfathers to give Answer in the behalf of Children, and to be Fidejussors for them; but we cannot find any Authority or Ground that he hath; and if he had, that it is to be supposed he would have given them Commission to have transacted the Solemnity with better Circumstances, and have given Answers with more Truth, for the Question is ask'd of Believing in the present; and if the Godfather Answers in the Name of the Child, I DO BELIEVE; it is Notorious, they speak false and ridiculous, for the Infant is not capable of Believing; and if he were, he were also capable of Dissenting; and how then do they know his mind? And therefore (saith he) *Tertullian* and *Nazianzen* gave advice, that the Baptizing of Infants should be deferred till they could give an account of their own Faith.

Walafrid Strabo. *Walafridus Strabo*, who lived about the Year 840. saith, (*De rebus eccl. c. 26.*) That in the first times the grace of Baptism was wont to be given to them only, who were come to that Integrity of mind and body, that they could know and understand what profit was to be gotten by Baptism; what was to be confessed and believed; what, lastly, was to be observed by them that are new born in Christ, and confirms it by *Austin's* own Confession of himself continuing a Catechumen long before he was Baptized. But afterwards (saith he) Christians understanding Original Sin, and least their Children should perish without any means of Grace, had them (he saith) baptized by the decree of the Council of *Africa*; and then adds, how Godfathers and Godmothers were invented.

Bohemus. *Johannis Bohemus, lib. 2. de Gent. Moribus*, saith, It was in times past the Custom to Administer Baptism only to those that were instructed in the Faith, and Seven times in the Week, before *Easter* and *Pentecost*, Catechised; but afterwards, when it was thought and judged needful to Eternal Life to be Baptized, it was ordained that New-born Children should be Baptized, and Godfathers were appointed, who should make Confession, and Renounce the Devil on their behalf.

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13

As for the Liturgy, it is another thing than can be found among the Antients. Is 7. Liturgy. not clear, that in the 3d Century, they had no Directory or Book to pray by, as Tertul. A.

We look up to Heaven with our hands stretched forth, as being innocent and bareheaded, not ashamed to make our Prayers sine Monitore, without a Directory, as coming from the free motion of our own hearts. pol. 9. c. 30. Ep. 121.

Platina tells us, that in Celestine's time there was no other part of the Mass, but the reading of the Epistles and Gospels, which was Anno. 435. Platina in Celest. 1.

Justin Martyr, in the second Century, fully sheweth the manner of Christian Service in his time. ——— The Ancient Christians (saith he) had their Meetings on the Sunday, they began with Prayers for the Church, especially for the Enlightned, which were Baptized; then the Writings of the Prophets and Apostles are read as time permits; then a Sermon unto the People, and exhorts them all unto the Imitation of the best things; then all do rise up, and pour forth their prayers again; when their prayers are ended, Bread and Wine, mixt with Water, are brought forth; which being taken, he who hath the Charge goeth before the People with an earnest voice in praising God and thanksgiving, and the People do answer with a loud voice, Amen. Then the Deacons divide the holy Eucharist unto them all which are present, and carry the same unto the absent: this, saith he, we call *Eucharistia*, thanksgiving, whereof none may partake, unless he believe the true Doctrine, and be washed in the Laver unto Regeneration and Remission of sins, and be so as Christ hath directed. After this is a gathering of Alms. And p. 7. He who instructed the People, prayed according to his ability. Here was no Liturgy or Common-prayers mentioned. Apol. 2.

Walafrid Strabo, who wrote in the 9th Century, saith in his Book *de Rebus Ecclesiasticis* ——— All which is done now with a multitude of Prayers, Lessons, Songs, and Consecrations, which the Apostles, and those who next follow'd them, did with prayers and remembrance of the Lord's sufferings, even as he commanded. Walafrid Strabo.

Socrates saith, That among all the Christians in that Age, scarce two were to be found that used the same words in Prayer. Socrates Hist. 1. 5.

Pope Gregory the first made a new form of Service, which they call the Mass, and added many Ceremonies that were not in use before; So that Platina saith, The whole Institution of the Mass was Invented by him; we in England had ours from Gregory, who by his Minister Austin first Founded the Church, and introduced most of the Rites, Service and Ceremonies. Pope Gregory.

There was another Mass, which was called the Mass of Ambrose, a ridiculous thing, which they afterwards fathered upon him, different from Gregory's, whereof we read in Voragine's times, and there was great contention which Mass should be received into the Churches. in vita Greg. which when Pope Adrian (who was Anno 796) saw, he was put to his shifts, and said, he would refer it to the Will of God, whether he would by any visible sign Approve the Mass of Gregory, or of Ambrose. So these two Books were lay'd together upon the Altar, in St. Peter's Church, and he called upon God to shew which of the two he approved; the Doors were shut at night, and the next Morning when they returned into Church the Book of Ambrose was found lying, as it was laid down, and the other all torn and dispersed through the Church: The Pope maketh the Comment, that the Mass of Ambrose should lye untouched, and the Mass of Gregory should be used throughout the World; And so he did Authorise and Command, that it should be used in all Churches and Chappels, which Charles the Great did second; Commanding that only to be used, and Ambrose's to be Burnt.

Gregory the first, Ordained the Letanies or Supplications, saith Platina.

8. Letanies

The Responses and Gradual was given by Pope Gregory, saith Pol. Virgil.

9. Respon-

The Collects Ordinary, saith Durandus, were Ordained by Pope Gregory: the otheres.

Collects added by sundry Popes, as Cassander in Liturgia, cap. 21.

10. Col-

lects.

11. Offices He made the Offices of the Church, and Disposed the Nights and Days, Antiphones, or Singing-Service; he polished the Rites of the Mass, and renewed the Canon; he made the Introitus to the Mass, with the Particles; he Commanded the Kyrie-Kyrie-eleison and Hallelujah to be Sung. He ordered the singing of Psalms, the eleison, canies and Processions, *Balaus Cent. 1. p. 62. sect. 32.*
12. Psalms The Prescript Number of Psalms and Lessons was brought into the Church by Gregory the 7th. Anno. 1073. saith *Durandus.*
13. Epistles and Gospels *Platina* gives to Pope *Damascus*, Anno 384. Pope *Augustinus* brought in Standing at the Gospel, Anno 400. as saith *Platina* and *Pol. Virgil.*
14. Singing Service. *Austin* (Confess. lib. 9.) shews that the Latine Church had no Singing-Service that was brought into our Ceremonies, saith *Polidore Virgil*, from the old Heathen (de Invent. Rev. lib. 6. c. 2.) who were wont to Sacrifice with Symphony, witness *Livius*, l. 9.
15. Altars. The Primitive Church had no Altars: Pope *Sylvester* was the first Author of their Consecration, *Bellar. de Verb. Dei*, l. c. 3. Anno 334. Then consequently no Bowing to them, nor Kneeling before them, being all Novels.
16. Festivals. As little can you find the English Festivals in Antiquity. The *Centurists* tells us, *Observandum est Apostolos & Apostolicos viros neque de Patriarchate, neque de aliis quibuscunque festivitibus legem aliquam constituisse*; It is to be observed that neither the Apostles, nor any Apostolick Men have given us any Law for the observation of *Easter*, or any other Feast whatsoever, *Magd. Cent. 2. chap. 6. p. 119.*
17. Cent. 3. They also tell us out of *Origen*, That it is not lawful for Christians to observe the Feasts or Solemnities either of Jews or of Gentiles, *Cent. 3. p. 137.*
18. The Council of *Laodicea* in the 37 Can. forbid the Heathenish or Jewish Feast. *Non oportet a Judais vel Hereticis Feriaticis que mittuntur accipere, nec cue eis dies agere Feriatis.*
19. The Canons of the Ancient Councils forbid to keep the Pagan Feasts, and to deck their Houses with great Boughs and Bay-leaves, as they did in the Kalends of *January*, *Con. Afr. Can. 2. Tolet. 4. Can. 5. Brac. 2. c. 7.*
20. The Festivals observed by the Ancients were not accounted more Holy than other days. *Jerome* on *Matth. 5.* saith, *Non quod celebrior sit dies illa qua convenimus.*
21. Rites and Ceremonies of Marriage. The *Waldenses*, The Ancient Fathers of the Protestants, held that they were to rest from labour upon no day but the Lord's day. *Aeneas Silvius.*
22. The Rites and Ceremonies of Marriage, as expressed in the Office of Marriage in the Liturgy, do not appear to have been in use in those Primitive times. It Being decreed by Pope *Julius* and *Severus*, about the middle of the 4th Century, That all Marriage should pass the Benediction of a Priest upon penalty of *Sacrilege*; The Office being taken from the Papists, and those very Restraints laid upon Marriage, at what seasons People may Marry, and when not, are taken out of the Romish Rubrick. Pope *Clement* having ordained, that from *Septuagesima*, till *Easter*; from *Rogation*, till *Whitsunday*; and from *Advent* to *Epiphany*, Marriage should be prohibited; and which Doctrine of Devils is translated from their Rubrick to ours.
23. Bowing at the Altar and to the East. As for Bowing to the Altar and to the East, and at Entrance into Churches and Temples, they are Reverences which seem to be fetch'd from an Elder dated viz. from the Pagan Idolaters, and from whom the superstitious Ancients and Papists had them, and we from them. Dr. *Willis* in his *Synop. Papif. p. 492, 493.* saith, that Bowing at the Altar, and Name of *Jesus*, are superstitious Idolatries.
24. As for Ecclesiastical Orders and Officers of the Lord Arch-Bishops, Lord-Bishops, Deans, Arch-Deacons, &c. and the Supremacy exercised one over another in the Church

Church of England; they are so far from having the stamp of Primitive Antiquity, that they are not to be found therein, at least for the three or four first Centuries.

Dr. Stillingfleet in his *Irenicum*, p. 177. tells us after this manner, viz. That whether they shall succeed the Apostles in superiority of Power over Presbyters, or all remain governing the Church in an equality of Power, is no where determined by the Will of Christ in the Scripture, which contains his ROYAL LAW, and therefore we have no Reason to look upon it as any thing flowing from the Power and Authority of Christ as Mediator, and not necessarily binding to Christians.

And further assures us, That Episcopal Men cannot shew by the Word of God; neither the Practice of the Apostle, nor so much as by the PRIMITIVE CHURCH, that a Minister of Jesus Christ hath had any superintendency over several private Churches, or that a Bishop hath ordained Ministers by his sole and pure Authority, as is now practised in England; or that he who is not naturally Invested with any Authority, should have the power to Delegate others, and much more Secular Persons.

And if any would be better satisfied herein, there are two late pieces, which may fully do it, viz. one by Dr. Owen, in a Book called, *The Order and Communion of Evangelical Churches*; and the other in a Book called, *No Evidence for Diocesan Churches and Bishops in the Primitive Times*.

The Primitive Fathers were against dedicating of Churches to Saints and An-21. Dedi-
els. cation of

Austin saith, If we build a Church of Stones or Wood unto any most excellent Angel, Churches
we are not accursed and anathematized from the Truth, and from the Church of God, because to Angels
when we give unto a Creature that service which is due unto God only? Cont. Maxim. and Saints.
b. 1. Arg. 11. de Spir. Sancto.

Erasmus upon Austin's Words, hath in the Margent marked thus ——— This is done
now to each one of the Divi or Saints, viz. not a Church erected without such a Dedic-
ation.

Pope Vitellianus brought in Organs, and other Musical Instruments into the Church 22. Or-
about the 8th Century, Bell. de bon. oper. lib. 1. c. 7. gans.

Rogation-Week, or Gauge-Days, were ordained by Pope Leo 444. as saith Platina, 23. Rog-
Cassius, and Polidor Virgil. ation-

Pope Zacharias, in the Year 737. Ordained Priests Gowns, Tippetts, and Fourcorned 24. Priests
Caps. Chron. Achil. Fescicul. Temp. Govern-

Pope Boniface Ordained Wednesdays, Fridays and Saturdays Fasts, as saith Platina. 25. Wed.
And that Anno 425. Pope Boniface Ordained Vigils or Saints Eves Fasts, as Polidor 26. Frid. and
Virgil and Pantaleon affirm. Sat. Fasts.

That which is called the Apostles Creed, was not, as now in our Liturgy, known 16. Vi-
in the Primive times, but has past great alterations. gils.

1. It is manifest the Fathers in the first Ages do give us the Creed in other Words, 27. Apo-
not one of them giving us this Form for above 300 Years after Christ. Ignatius, files
Irenaeus, Origen, Tertullian, write the Churches Faith, but none of them in this
Form.

2. We have Bishop Usher, that great Searcher into Antiquity, giving us an account Creed.

the Additions made to it (in his *Dissert. de Symbol.* p. 16.) viz [Maker of Hea-
ven and Earth] was a new Addition, not in the ancient Copies. (2.) [Conceived]
added; the old Form is, Born of the Holy Ghost; (3.) the Word [Dead] is added.
(4.) [Descended into Hell] is added. (5.) the Name of [God Almighty] to the
Article of Christ's sitting at the right Hand of God. (6.) [Catholick] is added
to Holy Church. (7.) [Communion of Saints] is added. And (8.) [Life everlasting]
is added. And which Additions, saith Bishop Usher, were not made at once, but at
several Times. And the Bishop affirms, that the Nicene was as Confidently, and more
Anciently called the Apostles Creed.

As for the Athanasian Creed, Quicumque vult, &c. fathered upon Athanasius, Bishop 28. The
of Alexandria, in the 4th Age; it appears to be otherwise, and to have no such stamp Athanasi-
of an Creed.

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of Primitive Antiquity, as Dr. Burnet (Hist. of Reform. Part. 2. B. 1. p. 167.) informs us, viz. That they went according to the Received Opinion, that Athanasius was the Author of that Creed, which is now found not to have been Compiled till near three Ages after him.

What Secondly, It doth appear that what was of pure Antiquity, and in use in those first Centuries, viz. 2, 3 & 4, are either not used, or blotted out of the Liturgies, having been heretofore in use.

Antiquity left out the Ancient Rites and Ceremonies in use amongst the Ancient Churches and Fathers of the now laid aside, viz. Love-Feasts; Kiss of Charity; Deaconesses; Praying Standing from Easter till Whitsunday; Dipping or Plunging the Baptized, yea, the Trine Immersion; Deferring Baptism till Easter and Whitsunday; Exorcism; Sufflation; Anointing the Sick; Chrism; White Garment; Milk and Honey to the New Baptized; giving the Eucharist to the Infant, from the 3d to the 12th Century; mingling Water with the Sacramental Wine; All Eating of one Loaf in the Supper; to send the Eulogia or Broken Bread to the absent; to receive standing, or in a Table Gesture; to pray for the Dead, &c. All which are Rejected. And many of these, though in the first Common Prayer in Edward the Sixth's time, laid aside; as the said Author, p. 298. tells us concluding thus.

Prot. Re- Hence we may see how vainly 'tis pretended, that these Ceremonies were retained conc. P. imposed to manifest the Justice and Equity of the Reformation, by letting their Enemies see, they did not break Communion with them for meer Indifferent things, or that they left the Church of Rome no farther than she left the ancient Church, as saith Dr. Stillingfleet. When 'tis manifest, saith he, that we left off Praying for departed Saints; the Unction of the Sick, the mixing Water with the Sacramental Wine, and Chrism, Exorcism, the anointing the Baptized Person, Crossing the Brest, and at the Consecration of the Eucharist, and the baptismal Water, with many other things which were retained in the ancient Church, and in the Liturgy of Edw. 6.

Thus we see, that notwithstanding the great cry of Symbolizing with Primitive Antiquity, and not at all with Rome, that the latter appears to be as true, as the other is false; their Liturgies, Rites and Ceremonies, being (as said) a Composition of Pagan, Papal Inventions, with some Novel Additions of their own, and Primitive Antiquity almost wholly excluded. And it is very observable to consider what Alterations have been made in Edw. the Sixth's Liturgy, to gratifie the Papist, as omitting that Clause of the Letany, FROM THE BISHOP OF ROME AND ALL HIS DETESTABLE ENORMITIES; and that in the Communion, CURSED BE THE WORSHIPERS OF IMAGES; and have left out that Exhortation which is condemned, as most vile abomination in their usual Masses, where People Gaze, but do not Communicate.

2dly, That Secondly, In the next place it will appear (that as we do not Symbolize with Antiquity in our Rites and Ceremonies) that we do Symbolize in most, if not in all, of symbolize them with Popery, tho' so positively denied by the Learned.

with Popery. Which is Manifest, first, by the several particulars before mentioned; for as the Church of England doth not symbolize with Primitive Antiquity therein, as it is plain they do not, (if our Authors speak true) so they do fully symbolize with Popish Novelty, as the proofs make manifest, both in Kneeling at the Altar, Cross in Baptism, Surplice, &c.

2dly. By Secondly, This symbolizing with Popery in our Rites and Ceremonies, appears by what confession is fully owned and acknowledged by Parties themselves.

of Parties. The principal part of Worship, (both as to matter and manner) performed in Fullers the Church of England, is contained in the Rubrick or Service-Book, by Law established; which in the beginning of the Reformation H. 8's time, was no other than Eccl. the Romish Liturgy, some parts only being translated into English, (viz. the Creed, Pat. Hist. ter-Noster, Ten Commandments and Letany. Edw. 6. went further, translating it all Book 7. p. into

167. into English, yet retaining the same Service Word for Word, except some Alterations; for so Mr. Fox tells us in the King and Councils Letter to the Devonshire Men, about the Alteration of their Mass-Book, who by the Instigation of their Priests, had been stirred up to Rebellion; wherein it is told them, as recorded, *Act. & Mon. 2 Vol. p. 89.*

As for the Service in the English Tongue, it perchance seems to you a New Service; and indeed it is NO OTHER BUT THE OLD, THE SELF-SAME WORDS in English, for NOTHING is altered, but to speak with Knowledge; that which was spoken with Ignorance, only a few things taken out, so fond, that it had been a shame to have heard them in English.

Some Alterations were made afterwards in the 2d of Edward VI. and some by Queen Elizabeth, and some few by King James; but the Body and Essentials of it continued, and was preserved, for so saith King Charles the 2d. in his Preface to the Common-Prayer, annex to the Act of Uniformity, in these Words:

That we find in the Reigns of several Princes, since the Reformation, the Church upon just and weighty Considerations her therunto moving, hath yielded to make such Alterations in some Particulars, as in their respective times were thought convenient, yet so as the main Body and Essentials of it (as well as in the chiefest Materials, as in the Frame and Order thereof) have still continued the same unto this Day, and do yet stand firm and unshaken, notwithstanding all vain attempts, and impetuous Assaults made against it by such MEN AS ARE GIVEN TO CHANGE.

In Confirmation whereof, you have the Testimony of King James, as Mr. Calderwood in his History of the Church of Scotland informs us, who tells us, that King James in the 8th Session of the General Assembly held at Edinburgh, Aug. 4. 1590. said these Words in his Speech to them, viz. The Kirk of Geneva keep Pasch and Rule, whereof no Constitution. And as for our Neighbour Kirk of England, their Service is an old said Mass in English; they want nothing of the Mass but the Liftings, but that the Kirk of Scotland was the sincerest in the World. *Calderwood's Ch. History, p. 256.*

So that you have the Acknowledgment and Grant of three Kings to the Truth hereof, that the publick Worship and Service of the Protestant Church of England contained in the English Liturgy, and practised in the Church, is the same in the main Body and Essentials, chiefest Materials, Frame and Order with that of the Popish; and whoever will take the Pains to search into the Popish Breviary, Ritual, Missal, and Pontifical, which four comprehend their whole Liturgy, will find, though there may be some Alterations and Variations, in several particulars; yet as the King grants, the Substance and chiefest Materials and Order is the same, and that ours is taken out of theirs, viz. Collects, Matins, Evensongs, Epistles, Gospels, Creeds, Letanies, Consecration, Administration of Sacraments, Baptism of Infants, with Gossips to answer for them, Kneeling at the Altar, Confiteor, Absolution, Confirmation, Burial, Matrimony, Visitation of the Sick, Ordination of Arch-Bishops, Bishops, &c. And which will appear particularly by what follows.

Dr. Moor in his *Mystery of Iniquity*, Lib. 2. Ch. 22. p. 468. says thus: For undoubtedly our Heroical Reformers did not, as is the Use of some, Act out of Peevishness and Spight, and please their own Humour and Impetuosity of Spirit, as being part of the chaste Spouse of Christ, the true Apostolick Church, the Mother of us all, deals as a Mother with all those that profess themselves in any Sense Children of Christ's Church, and therefore would not have them divided more than needs; whence it is, that out of a Spirit of Charity and tender Kindness, she has in some things in themselves indifferent, and what indifferent things they are, you have heard) humbly condescended to sympathize with that lapsed Lady of Rome, to bring off her abused Paramours to the pure Worship of God; which Condescension, as is well known, took good Effect for some

Myst. of

Iniquity,

1. 2. ch.

22. p. 468.

Space

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Space of Years, and the Catholicks joyn'd in publick Prayer and Service with us [and well they might, being as our three Kings have granted, so much their own, only in the English Tongue] till that Harlot that makes nothing of having her Children divided, forcibly rent off the English Roman Catholick from so reasonable and Christian a Communion; and yet, saith he, does not our Church cease to use this charitable Courtship and sweet Condescension towards them still, [viz. yet symbolizing with her] to win them off to such a Worship as is every way as graceful as their own?

Dr. Stil- Dr. Stillingsfleet in his *Irenicum*, speaks to this purpose, viz. That the great reason lingfleet in why our first Reformers did so far comply with the Papists; it was to gain, and lay his Ireni- bait for them, and which he hopes was never intended to be a Hook for the Prote- cum, c. 8. flants.

l. 5. p. Thirdly, Will not the Symbolizing with Popery appear, more particularly, by 123. comparing our Divine Service in the Common-Prayer and Rubrick, with their Di- vine Service in their Mass-Book and Rubrick; and how much we have taken 3dly, By them for our Pattern, and follow their Direction in the particulars following, comparing their viz.

Divine First, In the time when Divine Service, and publick Worship is to be per- Service formed.

and ours Secondly, In the Divine Service it self, which is to be performed.

together. Thirdly, In the Rites and Ceremonies performed in Divine Service and Wor- ship.

1st, As to First, As to the times of Worship, their Breviary and Kalendar do divide the Year the times into Feasts, Vigils, Fasts, and Working-Days: So do we take ours directly from them of Wor- dividing our Kalendar by theirs, both as to Feasts, Vigils, Fasts, Working-Days. ship. is true, they have more Feasts than we, but all ours are found in theirs, and taken from them, as our Ritual makes manifest. For Instance:

i. Their Feasts are divided into Movables and fix'd: So are ours.

Their Movable Feasts and Holy-Days,

Movable Feasts.

1. Their Easter-Day, on which the rest depend, is always the first Sunday after the first full Moon, which happens next after the 21st of March; and if the full Moon happens upon a Sunday, Easter-Day is the Sunday after, with a Vigil before: So ours from them expressly.

2. Their Advent-Sunday is always the nearest Sunday to the Feast of St. Andrew, whether before or after, and to four Sundays after: So ours directly.

3. Their Septuagesima-Sunday, 2

4. Their Sexagesima-Sunday, 8

5. Their Quinquagesima-Sunday, 7

6. Their Quadragesima-Sunday, 6

7. Their Rogation Sunday, 5 Weeks

8. Their Ascension-Day is 40 Days

9. Their Whitsunday, with a Vigil, 7 Weeks

10. Their Trinity Sunday is 8 Weeks

And 24 Sundays after Trinity.

Weeks before Easter:

So ours.

After Easter:

So ours.

2. Their Fixed Feasts are as followeth, viz.

Fixed Feasts.

1. The Circumcision of our Lord Jesus Christ, the first of January.

2. The Epiphany, 6 January.

3. Their Conversion of St. Paul, 25 January.

4. Their Purification of the Blessed Virgin, with a Vigil, 2 February.

5. Their St. Matthias, 24 Feb. with a Vigil before it.

6. Their

Their Annunciation of the Virgin, 25 March, and Vigil.

Their St. Mark, 25 April.

Their St. Philip and Jacob, 1 May.

Their St. Barnabas, 11 June.

Their Nativity of St. John Baptist, 24 June and Vigil.

Their St. Peter, the 29 June and Vigil.

Their St. James, the 25 July and Vigil.

Their St. Bartholomew, 24 August and Vigil.

Their St. Matthew, 21 September and Vigil.

Their St. Michael, 29 Sept. — { So ours; to which we add,
And all Angels — }

Their St. Luke, 18 October and Vigil.

Their St. Simon and Jude, 28 October and Vigil.

Their All-Saints, 1 November and Vigil.

Their St. Andrew, 30 November and Vigil.

Their St. Thomas, 21 December and Vigil.

Their Nativity of our Lord, 25 December and Vigil.

Their St. Stephen, 26 December.

Their St. John the Evangelist, 27 December.

Their St. Innocent, 28 December.

Their Munday and Tuesday in Easter-Week.

Their Munday and Tuesday in Whitsun-Week.

So are ours directly.

Their Days of Fasting.

1. Their Forty Days of Lent.

2. Their Ember-Days, at the four Seasons, being Wednesday, Friday, Saturday, Fasting after the first Sunday in Lent the Feast of Pentecost, September the 14. and December Days.

3. Their three Rogation-Days, being the Mondays, Tuesdays and Wednesdays before Holy Thursday, or the Ascension of our Lord.

4. And all the Fridays in the Year. So are ours in like manner.

Thus do we symbolize expressly, or rather take them for our Ritual and Pattern, to the times of Worship, ours being but a Transcript of theirs, and which they practised so many Hundred Years before us. And of all which, not one Word of Direction in all the New Testament. If it be said, who hath required all these Feasts, Fasts, Holy-Days, &c. at our Hands? Must we not say, our Sovereign Lord the Pope, who ordained all his Service for us, to the denying the Sovereignty of Christ although he was not the Lawgiver, being wiser than what was written.

If we must keep Holy-Days for all the Apostles, and the other Saints of the Pope's making, why not for the Patriarchs and Prophets? Why not for St. Enoch, St. Seth, St. Noah, St. Abraham, St. Lot, St. Moses, St. Job, St. David, St. Samuel, St. Ely, St. Jeremy, &c?

Secondly, In the Divine Service it self, which is to be performed at the prefixed times afore said. Which they have divided into Mattins and Evensongs, and so we, after their Example, and appropriated to the particular Feasts, Fasts, Vigils, Offices of Baptism, Supper, Marriage, Burial, Confirmation, Visitation of Sick, Churching of Women, &c. So we directly.

The Substance or Matter of their Divine Service consists in Collects, or short Prayers, Confessions, Absolutions, Prescript Lessons or Psalms, Epistles, Gospels, Prophets, Apocrypha, Letanies, Anthems, or Canticles, and Comminations, appropriated to the several Offices above said. All which is the Substance or Matter of

our.

our Divine Service, in all parts of it appropriated and applyed to the severall and respective Offices aforesaid. It is true, there may be some Variation in the Collects and Lessons, Letanies and Anthems, though many times the very same Word for Word, and to the Days and Occasions they appointed them. These Six Canticles are Word for Word from the Mass-Book, viz. *Benedicite omnia opera.* 2. *Benedictus Dominus Deus Israel.* 3. *Magnificat anima mea.* 4. *Nunc Dimittis.* 5. *Quicumque vult.* 6. *Deum Laudamus*, with *Gloria Patri*, as they have directed to be repeated often, and after every Psalm; and *Gloria in Excelsis*; and *Pater Noster* to be often repeated in every Office and Exercise.

Thirdly, In Rites and Ceremonies.

3dly, In Rites and Ceremonies.

Do they kneel at Confession and Absolution? So we.
Do they Repeat the *Pater Noster*, kneeling, after the Priest? So we.
Do they stand at *Gloria Patri*? So we.
Do they stand up and repeat the Apostles Creed? So we.
Do they repeat after the Minister the Kiryeelyson, Christeelyson, kneeling? So we.
Do they upon the reading or singing *Quicumque vult*, or *Athanasius Creed*, stand So we.
Do they upon saying or singing Letanies, make Responses by the People? So we.
Do they kneel at the Altar when they partake of the Eucharist, or Lords Supper So we.

Do they upon the Reherfal of the Ten Commandments kneel, asking Mercy and Grace after every Commandment? So we.

Do the Priest and People read the Psalms alternately, Verse by Verse? So we.

Do they sit at the reading the Lessons? So we.

Do they uncover themselves in the Churches; So we.

Do they sing their Anthems, and Canticles, and Psalms, and Prayers with Musicke, Vocal and Instrumental, as Organs, Flutes, Viols, &c. So we in our Cathedrals.

4thly, As to the places of Worship.

Do they bow to the East, and Name of *Iesus*? So we. Of all which not one Word in all the the *New Testament*.

Fourthly, Is there not a Symbolizing with Popery in the Places of Worship?

The Places of our Worship are either such as were built and consecrated by the Papists, which we took from them, retaining the Saints Names they were dedicated to, as *St. Mary, St. Peter, St. Paul, All Saints*, or such places as we have built by their Example pointed East and West. Consecrated and dedicated to some Saint or Angel, and which we take to be more Holy than any other Place, as they did, and give great Reverence by uncovering the Head, and bending the Knee, and upon Entrance into it, bowing to the East and Altar placed therein. And keep the annual Feast of Dedication, Wake or Paganalia, as the Papists and the Heathen before them did. Of all which, not one Word in all the *New Testament*.

5thly, In the Priest-hood. Fifthly, Do we not also symbolize with them in the Priest-hood, who are principally to Minister in those places of Worship?

1. Orders. Have they superior Priests, viz. Bishops and Arch-Bishops, in the room of the *Heavenly High-Priest* and *Arch-Flamins*, for Sacerdotal Service in Provinces and Diocesses? So we have we.

2. Distinctions. Have they Inferior Priests, Distinguisht by Dignities, Names and Services, as Deans, Chapters, Prebends, Arch-Deacons, to Minister in Cathedrals; and Parsons, Vicars and Curates to officiate in Parishes? So we.

3. Habits. Have they proper distinguishing Habits for their Clergy, and particular Vestments for their Holy Ministrations, as Albs, Surplices, Chafubles, Amicts, Gowns, Copes, Maniples, Zones, &c? So we.

Of all which, not one Word in all the *New Testament*.

That we do Symbolize with them in the Ordination of the Priesthood, take a brief Parallel of the Pontificals, viz. the Romish and the English.

Romish Pontifical.

English Pontifical.

Ordination. 1. *Tempore Ordinationum sunt, &c.* The times of Ordination are the Sabbaths, in *Omni*bus *quatuor temporibus*, Rom. Pontif. de Ordinationibus conferendis.

1. **W**E declare, That no Deacons or Ministers be Ordained, but only upon the Sundays immediately following *Fejuna quatuor temporum*, commonly call'd *Ember-weeks*, Constat. & Can. Eccl. Can. 31.

2. And this be done in the Cathedral, or Parish-Church, where the Bishop resided, and in the time of Divine Service, in the presence not only of the Arch-Deacon, but of the Dean. *Ibid.*

3. And here it must be declared unto the Deacon, that he must continue in that Office the space of a whole Year, except for reasonable causes it shall otherwise seem good unto the Bishop. The Book of Ordering Priests and Deacons.

4. The Bishop, before he admit any Person to holy Orders, shall diligently examine him in the presence of those Ministers that shall assist him at the Imposition of hands, Can. 35.

5. None shall be admitted a Deacon, except he be 23 years of Age, and every man which is admitted a Priest shall be full 24 years old: *The Preface to the manner and form of making Priests and Deacons.*

6. The Arch-Deacon or his Deputy shall present unto the Bishop (sitting in his Chair, near to the Holy Table) such as desire to be ordained Deacons (each of them being decently habited) saying these words, Reverend Father—

7. The Bishop shall say — Take heed that the Persons whom you present unto us be apt and meet for their Learning—The Arch-Deacon shall answer, I have enquired of them, and also examin'd them, and think them so to be.

8. Then the Bishop shall say to the People—Brethren, if there be any of you who knoweth any Impediment or notable Crime in any of these Persons, let him come forth in the Name of God, and shew what it is.

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9. Lastly,

2. *Ordinationes sacrorum Ordinum*, Ordination of Holy Orders shall be in the times appointed, and in the Cathedral Church, with the Canons of the said Church, being present thereat, shall be publickly celebrated in the time of Divine Service, *Ibid.*

3. They are taken to the Order of Presbyters, who have continued in the Office of a Deacon at least a whole Year, except for the profit and necessity of the Church it shall otherwise seem good unto the Bishop. *Ibid.*

4. *Episcopus autem Sacerdotibus.* But the Bishop, Priests being adjoyn'd to him, and other prudent men, skilful in the Divine, and Exercis'd in Ecclesiastical Functions, shall diligently examine the Persons Age—of him that is to be ordained.

5. *Nullus ad Ordinem* — None shall be admitted to the Order of a Deacon before he be 23 years old, nor to the Order of Presbytery, before the 25th year of his Age.

6. *Archidiaconus offerens*—The Arch-Deacon presenting those who are to be promoted to the Order of Deacons, (each of them being Decently habited) unto the Bishop, sitting in his Seat before the Altar, Reverend Father—

The Bishop shall ask, Do you know him to be worthy? The Arch Deacon shall answer, as much as humane Frailty suffers to know, I know and testifie that they are worthy.

The Bishop shall speak to the Clergy and People, If any one hath ought against these Persons, let him come forth, and with confidence speak for God, and before God.

That

9. Lastly, The Bishop takes and delivers to them all the Book of the Gospel, saying, Receive the Power of reading the Gospel in the Church of God.

10. The Bishop shall say, the Ministers and Chaplains answering, Lord have mercy upon us; O God the Father of Heaven have mercy upon us; O God, the Son, Redeemer of the World, have mercy upon us; that it may please thee to Bless, Sanctifie, and consecrate these Elect. R. We beseech thee to hear us good Lord.

11. They sing one and the same Hymn, only the one is in Latin, the other in English.

Veni Creator Spiritus,

Mentes tuarum visita, &c.

12. The Bishop shall lay his hands upon the head of each of them, kneeling upon their knees before him, saying to every one, Receive the Holy Ghost; whose Sins thou dost forgive, they are forgiven; and whose Sins thou dost retain, they are retained.

13. The Peace of God be always with you, the Blessing of God Almighty, the Father, Son and Holy Ghost, descend upon you.

Of all which Progress, not one VWord in all the New Testament.

9. Then the Bishop shall deliver to every one of them the New Testament, saying, Take thee Authority to read the Gospel in the Church of God.

10. The Bishop with his Clergy and People shall sing or say the Litany; O God the Father of Heaven have mercy on miserable Sinners; O God, the Son, Redeemer of the World, have mercy on us; that it may please thee to bless these thy Servants. *Respon.* We beseech thee to hear us good Lord.

*Come Holy Ghost, our Souls inspire,
And Enlighten with Celestial Fire.*

12. The Bishop shall lay his hands severally upon the heads of every one that receives the Order of Priesthood, the Receivers humbly kneeling upon their Knees and the Bishop saying, receive the Holy Ghost, whose Sins thou dost forgive, they are forgiven; and whose Sin thou dost retain, they are retained.

13. The Peace of God—And the Blessing of God Almighty, the Father, Son and Holy Ghost, be amongst you, and remain with you always.

A N

De Latine's P L E A for the Non-Conformists.

23

AND as a further Confirmation of our Symbolizing with Popery in our Rites and Service, take a few Instances.

First, That the Papists not only so long approv'd our Liturgy, and kept their Communion in our Church in that Worship, as before Remark't from Dr. More; but al- that the Popes themselves have offered to Confirm the same, as Dr. Morton's Ap- discovers; and that Pope Pius the 4th, and Gregory 13th, offered to Queen Eliza- to Confirm the English Liturgy, as Camden in the Life of Queen Elizabeth Testifies. Boys produceth the Pope's Letter, and Bristow's Approbation in his 39th Mo-

Explicati-
on Questi-
on illust.

4. p. 46.
E 112.

And that the Jesuit, Dr. Carryer, saith, That the Common Prayers and Catechism contain- ing contrary to the Romish Service, Montague Asserts, That our Service is the same in most- ings with the Church of Rome, and that the Differences are not so great, that we should e any Separation.

Two Famous Instances more we have mentioned in a Book, called, The Common-Common- yer-Book Unmask'd, p. 9. One of a Jesuit, who coming not many Years since to the Ser-Prayer- at Pauls, declared he lik'd it exceeding well; neither had he any Exception to it, but that book Un- was not done by their Priests. masked,

The other that upon the Pope's Bull, that Interdicted Queen Elizabeth, Secretary Wal- p. 9. ghams, procured two Persons to come into England from the Pope, to whom he shew'd the London and Canterbury Service, (in their Cathedrals) in all the Pomp of it; who there- on declared, that they wondred the Pope should be so ill informed and advised to inter- a Prince, whose Service and Ceremonies so Symboliz'd with his own; and therefore return- to Rome, they possess'd the Pope that they saw no Service, Ceremonies or Orders in Eng- d, but might very well serve in Rome; whereupon the Bull was Recalled.

As the taking of Collects out of the Mass-Book, 'tis said by the Resolver, p. 43. Objection at if those Prayers are good, which he affirms to be very good, then such a Symbolizing, 4. saith, cannot make them bad.

To which it is Reply'd, That the goodness or badness of Worship and Service, as to Answer. the matter and form, is to be measured not by our Fancies but the Rule of God's Word: But we do not find any pattern of shreds of Prayers or Collects, to be said or sung, though such things Pope Gregory found in the Ritual of Numa Pompilius, which were said or sung in their Processions to their Gods. The Alcaron, Talmud, Apocrypha, may have, as we suppose, good things in them, as well as the Pagan and Papal Mass-books; must we therefore put them into our Prayers?

Therefore this kind of Collecting, we must, by his favour, judge bad, because not to be found in Christ's, but in the Heathen and Antichristian Platform; and as not be- of Divine, but meer Humane Invention; and therefore having been abused to Ido- ry, ought to be rejected by us, because we are Commanded not to take of the Ba- onish Materials, A Corner, nor a Foundation Stone, Jer. 51. 26. Not to make such a usey-Woolly Medley in God's VVorship, Lev. 19. 19. Nor to swear by the Lord by a Malcham, Zeph. 1. 5. being required to take heed to our selves that we be not enared, and that we do not enquire, saying, How did these Nations serve their Gods? n so will we do likewise. We are commanded not to do so unto the Lord our God: whatsoever God commands, that we are to observe and do, not adding thereto, or di- nishing there from, Deut. 12. 30, &c.

The Learned Macovius, upon Lev. 19. 19. saith, That the sacred Rites of Idolators, ough they be things in themselves indifferent, are not to be retained; because all Confor- y with Idolators are to be avoided: as alio saith, Zanchy, Junius, Calvin, Beza, Mol- us, Danaus, yea Lyra, though a Papist.

But what do you say to the Lords Prayer? Must we forbear that too, because we Objection. d it in their Mass-book, though so positively enjoin'd by Christ to use it, who as us expressly, Luke 11. 2. that when we pray, we should say, Our Father, &c.

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Therefore

Therefore whoever will pray it, or neglect it, we must Pray that very set form of Prayer, in those very words, when we Pray.

Answer.

To which we say, That it is a great Mistake to suppose, that Christ hereby in this Scripture has appointed this to be a set-form to be prayed by all in these prescript Words, when we pray unto God; for then it would be Unlawful to use any other Words than these herein expressed, in our Prayers; and that the Disciples and Apostles sinned in using other words in those their Prayers we read of in Scripture; and so does the Church of England in forming so many Collects and Prayers.

Secondly, The Church of Rome, and England also, are great Transgressors, to presume to vary from Christ's Precept, in altering or adding to the form of Words expressed by Christ in this 11th of Luke, for so they have done——they say, *Forgive us our Trespases, as we forgive them that Trespases against us*: When there are no such words in Christ's Prayer; his Words are, *Forgive us our Sins* (or *Debts*, *ἰσχυρά*) *for we also forgive every one that is indebted to us*. And also the Doxology, which is not in this Prayer, Luke 11. But you'll say as to the Doxology, it is expressed by Christ at the end of the same Prayer in his Sermon on the Mount, Mat. 6. It is very true it is so, where he delivers this Prayer, not as a Set-form, but a Pattern of Prayer, AFTER THIS MANNER PRAY YEE, *that is, to this purpose*; and which is an Explanation of what he says, Luke 11. 2. when you pray, say, *Our Father*; that is, after this manner: And which can only be a warrant to the Church of England, or any other, to make such alterations: Christ no more intending to tie the Disciple who desired to be instructed how to Pray, to this form of Words, nor any other Disciple, than he did the 12 Disciples, when he sent them out to Preach, with his Word of Command, Mat. 10. 7. *Preach, saying, the Kingdom of Heaven is at hand*; that they should thereby be tied to those very words in their Preaching (and Preach nothing else:) but as this was given as a Text or Theme to preach by, so the other to Pray by. The Disciples who proposes the Question, verse 1. desires that they might be taught to Pray, as John taught his Disciples; but such a set form of Prayer we find not, that John in his Teachings gave to his Disciples; neither do we find that any of Christ's Disciples or Apostles did pray this very Prayer, to which our Expositors do agree,

Glorious faith on Luke 11. 2. *That Christ herein teacheth us a Compendium of those things we are to Pray for, at that time, they were not bound to the use of so many Words and Syllables*. As also Tertullian, Cyprian, Masculaus, Cornelius Lapidus; and Austin himself faith, *Liberum est*, It is free for to ask, the same thing in the Lords Prayer, *Aliis, atque aliis verbis*, sometimes one way, sometimes another.

Doth not Paul tell us expressly, *He knew not what to pray for, but as the Spirit gave him utterance*? Rom. 8. But he did know what to Pray for, if this was to be his prescript form.

Tertullian faith, *They Prayed, sine Monitore, without a Monitor* [or Common-Prayer Book.] And Socrates tells us, *That among all the Christians of that Age, scarce Two were to be found that used the same Words in Prayer*.

Chrysostom on Rom. 8. Homil. 14. faith, *With other Gifts they had the Gifts of Prayer, which was also called the Spirit; and he who had the Gifts did Pray for the whole Multitude, for what was expedient unto the Church; and also did instruct others to Pray*.

And though we find neither Christ nor his Apostles impose this, nor any other Form of Prayer to be used by us, (but that we Pray in the Spirit, and Praise in the Spirit, and that God being a Spirit, seeketh and accepteth such Worshippers) yet we find the Popes and their Councils imposing this and other Liturgical Forms.

The Council of Toledo, Anno 618, Decreed in the 9th Canon, *That every Day, both in Publick and Private Worship, none of the Clergy omit the Lords Prayer, under pain of Deposition; since* (say they) *Christ hath prescribed this, saying, When, you Pray, say, Our Father, &c.* And how formally and carnally, if not Idolatrously, has the *Pater-Noster* been muttered over by the Superstitious Papists ever since?

And may we not enquire, whether in the following Particulars we do not symbolize with the Romish Worship herein?

1. *First*, By enjoying and imposing this as a *Set-Form*, as they do, without the sanction of any sacred Text to warrant our so doing.

2. *Secondly*, By an often Repetition of the same Form in the same Exercise, three or four times at least, in so much that in Cathedral Services it is said or sung Ten or twelve times a Day, contrary to Christs Express Words, viz. *That when we Pray, we should not make vain Repetition, as the Heathen do; for they think that they shall be heard by their much speaking*, Mat. 6. 7.

3. *Thirdly*, By enjoying the whole Congregation, both Men and Women, to repeat the same after the Priest, though no such direction by Christ; nay, he forbids Women pray or prophesie in the Church, 1 Cor. 14. 34. &c.

4. *Fourthly*, In singing this Prayer in Cathedrals, by Responses of Priest and People with Musick, without the least Divine Authority for such *Song-Praying*.

The Resolver goes on, p. 43. *Our Brethren, [surely] will allow of Reading the Scrip- Objection.*
tures, as they do, viz. *Epistles, Gospels, Psalms.*

To which we say, We do surely allow of reading the Scriptures, but not as they do. *Answer.*
Specially in those Epistles, Gospels and Psalms, which are given us in the Liturgy, for the following Reasons:

First, Because the Epistles, Gospels, and Psalms, in the Service-Book, are mis-translated, being taken from the corrupt Vulgar Latin-Bible, which is so extream Faulty, and so much complained of by the Learned, both Protestants and others.

Secondly, Because what they call Epistles and Gospels are so curtail'd and mangled, they become quite another thing than the Evangelists intended in the Gospels, or the Apostles in their Epistles, altogether ruining the Scope and Connexion in divers places, as may be instanced in numerous particles, if need were.

Thirdly, Because they have been the Inventions of the Popes, who have adulterated Christs pure Worship and Service, to patch up their Idolatrous *Mass-Service*, which Gregory (called) *the Great*, compleated, as before, fixing and appropriating the Epistles, Gospels and Psalms, to the Mattins and Even-Songs, throughout the Year, as the *Romish Calendar*, whose Copy (tis suspected) we imitate, writes after.

Fourthly, That whilst it is supposed we may be instructed in the Lessons ordered to be read upon the (so called) *Sun-Days* and *Holy-Days*, through the whole Bible, they have omitted so much of the Canonical Scripture, as the greatest part of *Leviticus, Ruth, Chronicles, Nehemiah, Esther, Canticles, Lamentations, Amos, Obadiab, Jonab, Nabum, Jeremias, Haggai, The second Epistle to the Thessalonians*, the second and third of *John*, and most part of the *Revelations*; instead of which, several parts of *Apocryphal Writings* are read, which are esteemed by the Learned, to be fabulous, and favouring of the too much adored Vanities of *Gentilism*.

Fifthly, Because they have omitted all the the Original Titles or Inscriptions of the Psalms, which are part of the Holy Scriptures, which have so great a Tendency to unfold the Mysteries in the Psalms, and instead of them, retain the Popish Latine Titles, printed over our English Psalms.

Sixthly, Because of those Additions which are made to the Scriptures therein, as to the 14 Psalm, Three whole Verses, which are not in any of the Original Copies, and *Gloria Patri* to the Conclusion of several Psalms, ordering it to be said at the reading of every Psalm, contrary to *Deut. 4. 2. Prov. 30. 6. Rev. 22. 18.*

Seventhly, Because the Epistles and Gospels are ordered to be sung, as well as said, without the least Warrant or Direction from the Scriptures.

Eighthly, Because it is ordered in the *Kubrick* to sit at the reading of the Epistles, and to stand up, to bow and scrape, and respond at the Gospel, without any Warrant or Direction from the Scriptures.

Ninthly, Because of the disorderly chopping and interchanging of Scriptures, by way of *Colloquy*, betwixt the Priest and People, viz. *The Lord be with thee*, mult the Priest say:

De Laune's PLEA for the Non-Conformists.

say: *And with thy Spirit*, must the People say: *Open our Lips*, must the Priest say: *And let our Mouths shew forth thy Praise*, must the People say. And bandying to often the Kyrieelison and Christeelison, *Lord have Mercy upon us, Christ have Mercy upon us*, betwixt Priest and People: For which no Rule of Direction from God's Word, but expressly found in the Mass-Book.

How faulty the *Liturgy* appeared in many of these things, to many learned *Episcopal Divines*, is manifest by that Paper which was drawn up *Anno 1641*. Touching *Innovations* in Doctrine and Discipline of the Church of England, together with Considerations upon the Common Prayer; and subscribed by Arch-Bishop *Usher*, Dr. *Williams* Bishop of *Lincoln*, Dr. *Prideaux*, after Bishop of *Worcester*, Dr. *Browning*, after Bishop of *Exeter*, Dr. *Hacket*, afterwards Bishop of *Coventry and Litchfield*, Dr. *Ward*, Dr. *Featly*, &c. and represented to the then Parliament; wherein they gave 35 Exceptions against several things in the *Liturgy*. And amongst others, against the corrupt Translation of the *Epistles*, and *Gospels*, and *Psalms*; against the *Apocrypha* enjoined to be read in the *Lessons*; against singing of Service; against adding *Gloria Patri* to the *Psalms*, against the *Hymns* taken out of the *Mass-Book*, viz. *Benedicite omnia opera*, &c. Against *Priests Vestments*, enjoy'd as they were used, 2d Ed 6. Against the sign of the Cross in Baptism, which they say might as well be omitted as the Oyl, which was therefore its Concomitant, afore they went always together; against prohibiting Times of Marriage, &c.

Objection.

Another Objection, which should have been spoken before, and which we here add is this, viz. That it may well be supposed, that the Nonconformists are very humorous in their groundless and unnecessary Scruples, whilst they are offended with the Church, for that her Ancient and Reverend Practice of Bowing at the Name of *Jesus* enjoy'd in the 18th Canon; and for which they have that positive Direction and Command, *Phil. 2. 10.* to warrant it.

Answer.

It is very true, they are indeed offended at that Piece (as they conceive) of voluntary Humility and Will-Worship, because there is no more Ground for Bowing at the mentioning of that Name, either from that or any other Scripture, than for Crossing ourselves when that Name is named.

For, first, if it be a Command (as supposed) universally to bow at the mentioning those Syllables, and that Name *Jesus*, then are all both in Heaven, Earth, and under the Earth, Men, Angels and Devils, obliged thereto, whenever that Name is mentioned be it either by a wicked Mans blasphemously swearing by it, or a drunken Priests prophanely muttering it, or the mentioning *Jesus* the Son of *Synach*, or *Bar-Jesus* the Conjuror.

And secondly, if the supposed Command must be understood to relate to the naming the Name of our blessed Redeemer; it must then be considered which of his Names must be meant, because he hath many Names in Scripture, as *Christ*, *Immanuel*, *Jehovah*, *Wonderful*, the *Eternal Father*, *Saviour*, *Redeemer*, *Son of God*, *Prince of Peace*, *King of Kings*, *Lord of Lords*, &c. Any of which being much more properly to be understood here, than this of *Jesus*, because it is at the Name of *Jesus*, viz. some Name of his, and not the Name *Jesus* that is to be bowed to.

Thirdly, Neither can that Name be supposed to be meant here, because it relates to a Name the Father gave him after his Death, Suffering and Exaltation, as the Words make manifest, and therefore not that Name *Jesus*, which was given him at his Circumcision before his said Sufferings and Exaltation.

Neither, fourthly, can this Sense be admitted as a literal Command, that all must bow the Knee at that Name, because at the same time all and every one which make that Reverence with the Knee, are enjoy'd with their Mouths to declare that he is the Lord, to the Glory of God the Father; for they are joyn'd together, and why is not one perform'd as well as the other?

Therefore fifthly, it doth necessarily respect another thing, than reverencing the syllables of a Name, viz. that Power, Authority and Sovereignty which the Father gave him in Glory, as a Reward of his Suffering, which he himself declared after his

Resurrection

Resurrection, Mat. 28. That all Power was given him in Heaven and in Earth, Ephes. 1.21. his bowing in the Name of Christ in this place, being by the Prophet, Isa. 45. 23. explained a Subjection of all to the Universal Authority that he shall exercise. same often signifying Power in Scripture, Deut. 26. 19. Gen. 6. 4. Psal. 44. 5. 20. 1. 7. and therefore in this very Subjection mentioned in the Text, of a universal bowing the knee to his Authority, referred to the Judgment Day, when all, both Men, Angels and Devils must be subject to him, Rom. 14. 11. And it is observable that the Words are *τῷ ὀνόματι* In the Name, not at the Name of Jesus, viz. In his Power and Authority, being not a Command, but a Prophecy when it shall be fulfilled and accomplished, when there shall be that universal Subjection to the Sovereignty of Christ, That every Tongue shall confess, that he is Lord, to the Glory of God the Father, as the after Words mention. And which shall be, when he shall exert that Power that is inherent in him, subject all Nations to his Authority, when he takes to himself his great Power, and signs, when the Kingdoms of this World shall become the Kingdoms of our Lord; when upon his Vesture and his Thigh shall a Name be written, *RING of Kings, and LORD of Lords*; and when all shall be gathered before him in the Judgment Day; Which I perceive is the true genuine sense and meaning of these Words, and no such thing as a superstitious bowing at the Syllables of that Name intended, which has been so universally practised and enjoined to the just Offence of the Conscientious, who have not implicit Faith to believe as the Church believes.

Fifthly, Their symbolizing with Popery in Impositions and Persecutions of Dissenters. Have and do the Papists violently impose their Rites and Services and Ceremonies, and cruelly persecute and persecute the Dissenters by Confiscation, Imprisonments, and Death *Impositions & Persecutions.* self? Do not we by our Sanguinary Laws, and Executions of them, do the very same, and whereof not one word of warrant in all the New Testament? And how agreeable is a Practice is to the Lamb-like Nature of Christ, and his Disciples and Followers, as well as the also the Doctrines and Sentiments of many of your own Worthies, as well as the suffrage of several of our Kings and Parliaments, judge you. And whereof I beg leave to give you the following Instances, (viz.) we shall begin with the famous Jewell, who notes it out of Chrysostom Homil. on Mar. 19. "Doth the Sheep ever persecute the Wolf? No, but the Wolf the Sheep; so Cain persecuted Abel, not Abel, Cain; so Ishmael persecuted Isaac, not Isaac Ishmael; so the Jews persecuted Christ, not Christ the Jews; so Hereticks the Christians, not Christians Hereticks; Whereby saith (Jewell) he plainly implies, That Persecution for Conscience sake is a very Unchristian or ANTICHRISTIAN Symptom. And smartly again in the same family—"He that is a Persecutor is no sheep of Christ's, but a Wolf; which, saith he, should make any Man afraid to feel any persecuting Motion arise in his Breast, as being Indications of a Cainish Ishmaelish and Wolfish Nature, and a certain sign that he is none of the Sheep of Christ.

The Learned Dr. Moore, in his Preface to the *Mystery of Godliness*, hath many plain and pertinent Passages to this Point, asserting, "That it is an Antichristian use of Church-Government, to direct it to the upholding of useles or mischievous Opinions, scandalous Ceremonies, and ensnaring Inventions of Men. And what is it (saith he) but a notorious Specimen of Pride, thus to force others to acknowledge, by making them profess to be of their Opinion? And what but Injustice and barbarous Cruelty to afflict Men for what they cannot help, and in what they do not sin? And what but plain Rebellion against God, to wrest his Scepture out of his hand, by which he ruleth in the Consciences of Men, and to usurp his Empire to themselves? And again, y, saith he, "A mutual Agreement in bearing with one anothers Dissents, in the non-Fundamentals of Religion, is really a greater Ornament of Christianity, than the most exact Uniformity imaginable, in being an Eminent Exercise of Charity, the Power of all Christian Graces, and the best Way, I think, at the long run, to make the Church as uniform as can justly be desired. Thus far the Dr.

Mr. Chillingworth. To this Purpose also the great Chillingworth, in his 4th Chapter, Sect. 16. speaks thus: "This presumptuous Imposing of the Senses of Man upon the Words of God, and the special Senses of Man upon the general Words of God, and laying them upon Mens Consciences together, under the equal Penalty of Death and Damnation; This vain Conceit that we can speak of the things of God better than in the Words of God: This Deifying our own Interpretations, and tyrannous forcing them upon others; This restraining of the Word of God from the Latitude and Generality, and the Understandings of Men from that Liberty where Christ and his Apostles left them, is, and hath been the only Foundation of all the Schisms of the Church, and that which makes them Immortal, the common Incendary of Christendom, and that which tears in pieces, not the Coat, but the Bowels and Members of Christ, *Ridentur Turcae, nec dolente Judea*: Take away these Walls of Separation, and all will quickly be one; take away this persecuting, burning, cursing, and damning of Men, for not subscribing to them as the Words of God; let those leave claiming Infallibility, who have no Title to it; and let them whose Words disclaim it, disclaim it also in their Actions. In a Word, Take away Tyranny, which is the Devils Instrument to support Errors, and Superstitions, and Impieties, the several Parts of the World, which could not otherwise, long withstand the Power of Truth; I say, Take away Tyranny, and restore the Christians to their just and full Liberty of captivating their Understandings to Scripture only; and as Rivers when they have a free Passage, run all to the Ocean, so it may well be hoped by God's Blessing, that universal Liberty thus moderated, may quickly reduce Christendom to Peace and Unity. These Thoughts of Peace, saith he, I am perswaded, come from the God of Peace, and to his Blessing I commend them.

This Book of Mr. Chillingworths was Licensed by R Bayley Vicechancellour of Oxford, Dr. Prideaux Reg. Profess. Dr. Fell, and Dr. Stradling.

Dr. Stillingfleet.

And Dr. Stillingfleet most excellently in his *Irenicum* to the same purpose, tells us in the Preface, "That Christ who came to take away the Insupportable Yoke of the Jewish Ceremonies, certainly did never intend to gale the Necks of the Disciples with another instead of it; and it would be strange the Church would require more than Christ himself did, and make more Conditions of Communion than our Saviour did of Disciples."

The Grand Commission the Apostles were sent out with, was only to teach what Christ had Commanded them, not the least Imitation of any power given them to impose or require anything beyond what he himself had spoken to them, or they were directed to by the immediate Guidance of the Spirit of God; And again declares thus, That without Controversy, the main of all the Distractions, Confusions, and Divisions of the Christian World, hath been adding other Conditions of Church-Communion than Christ hath done.

And speaking of the Grand Reason our first Compilers of the Common-Prayer Book in taking so much of the Popish Service, which was to gain over the Papists to themselves, desires that their Charity therein to the Papists may not be a Breach of Charity to the Protestants: His Words are these.

And certainly those Holy Men who did seek by any Means to draw in others at such a Distance from their Principles as the Papists were, did never intend by what they did for that end, to exclude any truly tender Consciences from their Communion; That which they laid as a Bait for them, was never intended by them as a Hook for those of their own Profession.

Dr. Taylor.

Dr. Taylor in his *Ductor Dubitantium*, tells us wittily, that for a trifling Cause to cut off a Man (which our Lay-Chancellors so familiarly do) from the Communion of the Church, is to do as the Man in the Fable, espying a Fly upon his Neighbours Forehead, went to beat it off with a Hatchet, and so struck out his Brains.

Dr. Tillotson.

Dr. Tillotson, in his Sermon before the Parliament, on Luke 9. 55. page 156. You know not of what manner of Spirit you are of; Which is as if he had said, You own yourselves to be my Disciples, but do you consider what Spirit now acts and governs you? Must that surely which my Doctrine designs to mould and fashion you into, which is not (saith he) a Furious and Persecuting and destructive Spirit, but mild, and gentle, and saving

Tender

Tender of the Lives and Interests of Men, even of those who are our greatest Enemies; you are to consider that you are not now under the Rough and Sore Dispensation of the Law, but under the Calm and Peaceable Institution of the Gospel, To which the Spirit of Elias, tho' a good Man, would be altogether unsuitable, but under the Gospel intollerable, for that designs universal Love, and Peace, and good Will, and now no difference of Religion, no Pretence of Zeal for God and Christ, can warrant and justify thy passionate and fierce, thy vindictive and exterminating Spirit.

To these we might add the worthy Sayings of Bishop Usher, Davenant, Hall, which the late worthy Author of the Protestant Reconciler, hath furnished us with, and many more, but let these Suffice only for a Conclusion: Take a Passage of the Lord Castle-mains, a great Papist, Husband to the Dutches of Cleveland, in his Book against Dr. Floyd.

Sure, saith he, these Men that persecute others, are beside themselves; for, if they should go but to reckon themselves up together, with all their Adherents, they would find they are not the sixth Part of the Reformed People in England; and Adds, Pag. 18. That they have nor much Reason to reproach the Roman Catholicks for the Parisian Massacre, that of Ireland, and the Gun-Powder-Plot on the 5th of November, 1605. Since that these Massacres were Committed only upon those Persons whom Rome had Anathematiz'd, and Proscrib'd as Hereticks and Apostates; and it was never known, That Rome persecuted (as the Bishops do) those who adhere to the same Doctrine and Faith with themselves, and Established an Inquisition against the Bigots among them, nor against the Professors of the strictest Piety.

And again tells us in another Place, to this purpose, That however the Prelates complain of the Bloody Persecution under Q. Mary, that it is Manifest their Persecution exceeds it; for under her (saith he) there were not more than Two or Three Hundred actually put to Death, whereas under their Persecution there has above Treeble that Number been stifled, destroyed, and ruined in their Estates, Lives and Liberties, being (as is most Remarkable) Men for the most part of the same Spirit and Principle, with those Protestants who suffered under the Prelates in Queen Mary's Time.

In the next place, as a farther Witness against Imposition and Persecution, take the following declared Sense and Suffrage of several of our Kings, viz.

Bede L. 1. Ch. 26. tells us. ' That King Ethelbert declared after he professed the Christian Religion, that he would compel none; having been instructed that it was contrary to the Christian Religion, which ought to be voluntary, not compulsive.

King James affirmed, ' That for Concord, there is no nearer way than diligently to separate things necessary from unnecessary, and bestow all our Labour, that we may agree in the things necessary; and that in things unnecessary, which are most of the Rites and Ceremonies, there may be a Christian Liberty allowed. Apud Caus. Ep. ad Car. Petron.

King Charles 1st. In his Declaration, Anno 1641. saith thus: ' As for Differences amongst our selves, for Matters different in their own Nature concerning Religion, we shall in tenderness to any Number of our loving Subjects very willingly comply with the Advice of our Parliament, that some Law may be made for the Exemption of tender Consciences, from Persecution for such Ceremonies, and in such Cases which by the Judgment of most Men are held to be Matters indifferent.

' His present Majesty in his Declaration from Breda, April 4. Speaks thus: We do declare

De Laune's P L E A for the Non-Conformists

declare a Liberty to tender Consciences, and that no Man shall be disquieted or called in question for Differences, in Opinion, which do not disturb the Peace of the Kingdom.

Which was also the Declared Sense of the Nobility and Gentry at that time, to which they subscribed their Names.

The which he often inculcates, viz. Declar. Octob. 25. 1660. We do again remember what we have formerly said from Breda, for the liberty of Tender Consciences.

And again in his Speech, May 8th. 1661. I do value my self much upon keeping my Word upon making good whatever I promised to my Subjects: The which the Chancellor repeats.

And again, July 8th. 1661. Reminds his Promise, as also what the Lords had promised to the same purpose, at that time before mentioned, which his Majesty calls an honest, generous and Christian Declaration, signed by the most eminent Sufferers amongst them; Telling them he would not have it be in any Man's Power to charge him or them with the Breach of their Words or Promises, which he saith, would be no good Ingredient for the future Security.

And again in his Declaration, 26th. Dec. 1662. We well remember the Confirmations we have made of them, upon Occasions in Parliament, and as also these things are still fresh in our Memory, so are we still firm in the Resolution of performing them, to the full. And we do conceive our selves so far engaged in Honour, and in what we owe to the Peace of our Dominions; which we profess we can never think secure, whilst there shall be a Colour left to the malicious and disaffected, to inflame the Minds of so many multitudes upon the Scene of Conscience, with despair of ever obtaining the Effect of our Promises for their Ease.

His Majesties Speech to both Houses; Feb. 10. 1667. Declares thus, viz. "One thing more I hold my self obliged to recommend unto you at this Present, which is, that you would seriously think of some Course to beget a better Union and Composure in the Minds of my Protestant Subjects in Matters of Religion, whereby they may be induced, not only to submit quietly to the Government, but also cheerfully give their Assistance to the Support of it; And,

In his Declaration of Indulgence, March 15th, 1671. Saith, That it was evident by the sad Experience of twelve Years, that there was very little fruit of all those forcible Courses, and many frequent ways of Coercion that we have used for the reducing of all erring and dissenting Persons; And thereupon, granted his Indulgence.

Again, in his Speech to both Houses, 1678. Says thus: I meet you here with the most earnest Desire that Man can have, to unite the Minds of all my Subjects both to me, and one to another, and resolve it shall be your Fault if the Success be not suitable to my Desires.

Hereupon the Parliament, Jan. 10. 1680. From their own Inclination, and known Experience, as well as in Obedience to his Gracious Direction, did for the Relieving and better Uniting all his Protestant Subjects; declare in their Vote, *Nemine Contradicente*, That it is the Opinion of this House, that the Prosecution of Protestant Dissenters upon the Penal Laws, is at this time grievous to the Subject, a Weakening the Protestant Interest, an Encouragement to Popery, and Dangerous to the Peace of the Kingdom. And Nov. 6. 1680. Resolved *Nemine Contradicente*, That it is the Opinion of this House, that the Acts of Parliament made in the Reign of Q. Elizabeth and K. James against Popish Recusants, ought not be extended against Protestant Dissenters, having divers

divers Laws under Consideration, as his Majesty directed, for the Relieving, Composing and Uniting the Protestants: A Bill having passed both Houses for Repealing the 35th of Elizabeth.

Thus you see that Imposition and Persecution for Conscience, doth not only Symbo- lize with Antichrist, but is the highest contradiction to the Name, Nature, Gospel, and Followers of Christ, a violent Infringer of the Law, and Light of Nature [of doing to others as we would be done unto] as well as the Royal Law of loving our Neighbour as our selves, and in utter Enmity, not only to these worthy Sentiments of our Learned and Great Men, but of our Latter Kings and Parliaments.

As a farther Ratification and Confirmation that our English Service and Cere- mony was from the Popish Race and Succession; Take this following Historical Account; given us by some eminent Writers, and Famous Sons of the Church of England.

Cambden in the Life of Queen Elizabeth; assures us, That the Change of Religion was not in her Time suddenly made, but by little and little, by degrees, for the Roman Religion continued in the same State it was First, a full Month and more, after the Death of Q. Mary. The 27th of December it was tolerated to have the Epistles, and Gospels, the Ten Commandments, the Symbole, the Letany, and the Lords Prayer, in the vulgar Tongue; the Twenty Second of March, the Parliameet being Assembled, the Order of Edw. 6. was Re-established, and by Act of the same, the whole Use of the Lord's Supper granted under both kinds; the 24th of June, by the Authority of that which concern'd the Uniformity of publick Prayers, and Admi- nistration of the Sacrament, the Sacrifice of the Mass was abolished, and the Liturgy in the English Tongue more and more established; In the Month of July, the Oath of Allegiance was proposed to the Bishops, and other Persons; and in August, Images were thrown out of the Temples and Churches, and broken and burnt.

Thus far *Cambden* gives us the Steps Queen Elizabeth took in the Reformation, what she cast off by degrees, and so consequently, what we Retain'd, which was the rest of the Popish Rites and Ceremonies, and which she had a great Love to, and Liking of, which was the Reason there was no greater Alteration.

Whereof we have this Account from Dr. Burnet, in his History of the Reformation

Cambden in the Life of Q. Elizabeth.

Dr. Burnet's History of Reformation.

Queen Elizabeth Received some Impressions in her Fathers Reign, in favour of such Old Rites as he had still retained, and in her own Nature, loving State, and some Mag- nificence in Religion (as well as in every thing else) She thought that in her Brothers Reign they had stript it too much of external Ornaments, and had made their Doctrine too narrow in some Points, therefore she intended to have some things Explained in more general Terms, that so all Parties might be comprehended by them; She inclined to keep up Images in Churches, and to have the Manner of Christ's Presence in the Sa- crament, left in some general Words, That those who believ'd the Corporal Presence, might not be drawn away from the Church, by too nice an Explanation of it. So far Dr. Burnet.

In pursuance of these Resolves, the Queen attempts the Accomodating Matters of Religion, so unto the Romish Clergy, as to take them into the Communion of the Church of England, as Doctor Heylin affirms; which she so effectually compassed, that for several Years the Papiests continued in the Communion of the Church; and when they did forsake it, it was not because they approved not of our Liturgy, but upon politick Considera- tions, and because the Council of Trent had commanded it, and Pope Pius the 5th had Excommunicated the Queen, and Discharged her Subjects from their

Allegiance, and made the Going, or not Going to Church, a Sign Distinctive to Difference. A Roman Catholick from an English Protestant.

Concerning which, take Dr. *Heilins* own Words in his History of Queen *Elizabeth*.

There past another Act for Recommending and Imposing the Book of Common Prayer and Administration of the Sacraments, according to such Alterations and Corrections as was made therein by those who were appointed to revise it, as before said; in the pursuance of which Service, there was great care taken for the Expunging all such Passages in it, as might give any Scandal or Offence, to the Popish Party, or be urged by them in their not coming to Church, and joyning with the rest of the Congregation in God's Publick Worship. In the Letany first made and published by K. *Henry* the Eighth, and afterwards continued in the two Liturgies of K. *Edward* the sixth; There was a Prayer to be delivered from the Tyranny and all the detestable Enormities of the Bishops of *Rome*, which was thought fit to be Expunged, as giving matter of Scandal and Dissatisfaction to all that Party, or that otherwise wished well to that Religion. In the first Liturgy of K. *Edward*, The Sacrament of the Lord's Body was delivered with this Benediction; That is to say, The Body of our Lord Jesus, which was given for the preservation of thy Body, and Soul, to Life Everlasting, &c. The Blood of Lord Jesus Christ, &c. Which being thought by *Calvin* and his Disciples, to give some Countenance to the gross and carnal Presence of Christ in the Sacrament (which passeth by the Name of Transubstantiation in the School of *Rome*) was altered into this Form into the said Liturgy, That is to say, Take and eat this in Remembrance that Christ dyed for thee, and feed on him in thy Heart by Faith with Thanksgiving; Take and drink this, &c. But the Revisors of the Book joyned both Forms together, lest under the Colour of rejecting a Carnal, they might be thought also to deny such a real Presence as was defended in the writing of the Antient Fathers, upon which Ground she expunged also a whole Rubrick at the end of the Communion Service, by which it was declared, that kneeling at the Harticipation of the Sacrament was required for no other Reason than the Signification of the humble and grateful Acknowledgment of the Benefits of Christ, given therein unto the worthy Receiver. And to avoid that prophanation and disorder which otherwise might have ensued, and not for giving any Adoration to the Sacramental Bread and Wine there Bodily Received, or in regard of any Real or Essential presence of Christ's Body and Blood; and to come close to the Church of *Rome*, it was ordered by the Queen's Instructions; That the Sacramental Bread which the Book required only to be made of the finest Flower, should be made round in fashion of the Wafers used in the time of Q. *Mary*.

She also ordered that the Lord's Table should be placed where the Altar stood, that the Accustomed Reverence should be made at the Name of Jesus.

Musick retained in the Church, and all the Old Festivals, observed with their several Eves; by which Compliances and Expunging of the passage before mentioned, the Book was made so passable amongst the Papists; that for Ten Years, they generally Repaired to their Parish Churches, without doubt or scruple, as is affirmed not only by Sir *Edward Gook* in his Speech against *Garnet*, and his Charge given at the Assizes held at *Normick*, but also by the Q. her self in a Letter to Sir *Francis Walsingham*, then her Embassador in *France*.

The same Confessed by *Sanders* also, in his Book *De Schismato*, and therefore Dr. *Heilia* in a few Pages after, adds, viz. And now we may behold the Face of the Church of *England*, as it was first Settled and Established under Queen *Elizabeth*, the Government of the Church by Arch-Bishops, and Bishops, &c. The Liturgy Conform to the Primitive Pattern [viz. of Popery and all the Rites and Ceremonies therein Prescribed, Accomodated to the honour of God, and encrease of Piety, the Festivals preserved in their former Dignity, observed with all their Distinct Offices Peculiar to them, and Celebrated with a Religious Concourse of all sorts of People, the Weekly Fasts, viz. Wednesdays, Fridays, and Saturdays, the Holy time of *Lent*, the Embring Weeks, together with the Fast of the Regation; Severally kept by a forbearance of all kind of Flesh, not now by Vertue of the Statute as in the time of K. *Edw.* but as appointed by the Church in her Publick

Callender

Calender before the Book of Common Prayer [So Correspondent with Rome.] The Sacrament of the Lord's Supper Celebrated in most Reverend Manner. The Holy Table Seated in the Place of the Altar. The People making their due Reverence at their first Entrance into the Church, kneeling at the Communion; the Confession and Publick Prayers standing up at the Creed, the Gospels, and the Gloria Patri, and using the Accustomed Reverence at the Name of Jesus, Musick Retained in all the Churches, in which, provision hath been made for the Maintenance of it; or where the People could be Trained up, at least to plain Song, all which particulars were either Established by the Laws, or Commanded by the Queen's Injunctions; or otherwise Retained, by Vertue of some Ancient Usages not by Law Prohibited; nor is it much to be admired, that such a general Conformity to those Ancient (viz. Popish) Usages was constantly observed in all Cathedrals, and the most part of the Parish Churches; considering how well they were Presided by the Court it self, in which the Liturgy was officiated every Day, both Morning and Evening, not only in the Publick-Chappel, but the Private Closet, Celebrated in the Chappel with Organs, and other Musical Instruments, and the most Excellent Voices of Men and Children, that could be got in all the Kingdom the Gentlemen and Children in their Surplices, and the Priests in Copes as oft as they attended the Divine Service at the Holy Altar, the Altar furnished with Rich Plate, Two Pair guilt Candlesticks, with Tapers in them, and a Massy Crucifix of Silver in the midst thereof, which last remained there for some Tears, till it was broke in pieces by Pach the Fool (no Wiser Man daring to undertake such a Desperate Service) at the Solicitation of Sir Francis Knoles, the Queens near Kinsman by the Caries, and one who openly appeared in Favour of the Schism at Frankford; the Ancient Ceremonies accustomedly observed by the Knights of the Garter; in their Adoration towards the Altar, abolished by King Edward the 6th, and revived by Queen Mary, were by this Queen retained as formerly in her Father's Time, for which she receiv'd both Thanks and Honour from our very Enemies, [viz. the Papists] as appears by Hardings Epistle Dedicatory, before his Answer to the Apology, So far Dr. Heilin.

Thus from what the Sons of the Church, Cambden, and Burnet, and Heilin have Affirmed, 'Tis Apparent that Q. Elizabeth had a Natural propensity to favour the Papists, and that this was Discovered by her making the Terms of Communion much more easie to the Papists than in King Edward's time, whereby she became the more Difficult and Arduous to the Protestant Dissenters, and whom she Rigorously Prosecuted for their Dissents; Cambden Informs us, ' That about the Year 1583. The Queen [Who held it for a Maxim, that she ought not to be more Remiss in Ecclesiastical Affairs] advancing *Whitgift* from the See of Worcester to that of Canterbury; above all Com-manded him to Re-establish the Discipline of the Church of England, that as then lay Dismembered by the connivency of Prelates, the Obstinacy of Innovators, and by the Power of some Great Ones, whilst some Ministers using to their own Fancy, new Rites of Services in their Private Houses, utterly Condemning the Liturgy, and the Appointed Manner of Administring the Sacrament, as being in many things contrary to the Scripture, and therefore many refused to go to Church; to Abolish which things, and to reduce them to Unity, *Whitgift* propounded Three Articles to the Ministers, by them to be Subscribed; but [adds Cambden] 'Tis Incredible what Controversies and Disputations arose upon this, what Troubles *Whitgift* suffered of certain Noble Men, &c. How the said *Whitgift* vexed the poor Dissenters, what Letters were writ to him from the Council and Treasurer Cecil upon their Complaints, and Part of his Answers, you have at large in a late Piece called the Harmony between the Old the Coun- and present Nonconformists, some small Abridgment thereof take as followeth, not cils Let- unworthy of your Notice, viz. in a Letter sent unto the Arch-Bishop of Canterbury, ter to the and Bishop of London, from her Majesties Council, September 20. 1584.

Arch-Bi-
shop of

' We have heard of late times sundry Complaints against a great number of Preachers, Canterbury
' whereby some were deprived of ther Livings; some suspended from their Ministry, and and Bi-
' Preaching; especially such who instruct the People against your Spiritual Courts; advan- shop of
cing London.

cing their Profits by such kind of Proceedings, and particularly the lamentable Estate of the Church in the County of *Essex*, where there is a great number of Zealous and Learned Preachers suspended from their Cures, the Vacancy of their Place for the most part without any Ministry, or Preaching, Prayers and Sacraments, and in some Places of certain appointed to those void Rooms, being Persons neither of Learning, nor of good Names, and in other places of the Country, a great Number notoriously unfit, chargeable with Ignorance, and with great enormous Faults, as Drunkenness, Filthiness of Life, Gamesters at Cards, haunting of Alehouses, and such like, against whom we hear not of any Proceeding, but that they are quietly suffered, to the Slander of the Church, to the Offence of good People, yea, to the famishing them for want of good Teaching, and thereby dangerous to the subverting of many Weaklings from their Duties to God and her Majesty, by secret Jesuits, and counterfeit Papists, &c.

Treasurer Burleigh's Letter to Arch Bp. Whitgift.

And in a Letter to the Arch-Bishop, by the Lord-Treasurer *Burleigh*, Dated July 5. 1584. It is said:

'It may please your Grace, I am sorry to trouble you so often as I do; but I am more troubled my self, not only with many private Petitions of sundry Ministers recommended from Persons of Credit, for Peaceable Persons, yet greatly troubled, but also am I daily now charged by Counsellors and Publick Persons to neglect my Duty in not staying these your Graces Proceedings, so vehement, and so general, against Ministers and Preachers, as the Papists thereby are greatly encouraged, and evil disposed Persons animated, and thereby the Queens Majesty's Safety endangered; with these kind of Arguments I am daily assaulted; and now my Lord, I am come to the Sight of an Instrument of 24 Articles of great length and Curiosity, formed in a *Tomish* Style; to Examine all manner of Ministers in this time, without Distinction of Persons; which Articles are Intituled, *Apud Lambeth, May 1581. To be Executed ex officio mero, &c.* Which Articles I find so Curiously Penned, so full of Branches and Circumstances, that I think the Inquisitors of *Spain* use not so many Questions to Comprehend and to Trap their Preys. I know the Canonists can defend these with all their Particles, but surely under your Graces Correction, This Judicial and Canonical Sifting of poor Ministers is not to Edify and Reform, and in Charity I think they ought not to Answer to all these Nice Points, except they were very Notorious Offenders in Papistry or Heresie. I write with the Testimony of a good Conscience, &c. This kind of Proceeding is too much Savouring the *Romish* Inquisition, and is rather a Device to seek for Offenders, than to Reform any. And in another Letter adds, Seeking rather by Excommunication to urge them to Accuse themselves, and then Punish them.

Arch Bishop's Reply.

The Arch-Bishop makes a large Reply, and in It saith thus — 'I have taken upon me the Defence of the Religion and Rites of this Church of *England*, to oppose the Sects or Schisms therein, to Reduce all the Ministry thereof to Uniformity and due Obedience; herein I intend to constant, and not to Waver with every Wind: The which also my place, my person, my duty, the Law, Her Majesty, and the Goodness of the Cause, doth Require of me, and wherein your Lordship and others, all things considered, ought in Duty to Assist and Countenance me; it is strange, that a Man in my place dealing with so good Warranties as I do, should be so encountred, and for not yielding, should be accounted wilful, but I must be Contented, *Vincit qui patitur* — And if my Friends herein forsake me, I trust God will not, neither the Law, Her Majesty, who hath laid the Charge on me, and is able to Protect me.

Many were the Severe Laws made against the Nonconformists, which were put in Execution with great Cruelty, to the Suspending, Imprisoning and Executing many of the Faithful Servants of Christ in this Queen's Reign, whereof *Fuller* in his Ecclesiastical History gives a particular Account. The High Commission Court (that grand Grievance) was set up also by her.

In the next place, I shall give you some Confirmation of the Truth of the Prevalency of Popery under a Protestant Mask, in the Rites and Ceremonies imposed

In these and succeeding Times, by the Witness born by several Eminent Dissenters, which we find upon Record in several Books, viz. A Book called the Register, another the Abridgment, which was a Book Delivered to King James by the Ministers of Lincoln Diocess. Anno 1605.

In the Register page 3. We have the 24 Articles agreed in the Synod, and Confirmed by the Queen, Exhibited to Mr. Edward Deering, and his Answers thereto, Anno 1573. Whereof Receive his Answer to the first Article, The Article was, 'Whether the Book Intituled the Book of Common Service allowed by Publick Authority in this Realm, is to be allowed in the Church of God, by God's Word or no? To which he Replied, That

The Similitude that this Book hath with the Form of Prayer which the Papists used, I think declineth from the Equity of those Laws, Deut. 7. 25. 12, 30, 18, 4. Which things our Fathers so much Regarded in the Primitive Church, that their Books are full of great Complaints against all Similitude to be had with the Gentiles, yea, the Second Council of Bracca made a Decree, that no Christian should have either Bay-leaves or Green Boughs in their Houses, because the Gentiles so accustomed, and at this day, all Reformed Churches in France, Polonia, Helvetia, Scotland, and other places, have changed that Form of Prayers; which Prudency of all Ages, if we shall Condemn, the Rebuke of the Apostle I think will Teach us, 1 Cor. 14. 36. Came the Word of God out from you, or came it unto you only?

Secondly, 'We have the Psalms, Venite, Benedictus, Magnificat, nunc Dimittis, usual in our Ministry, of which we can give no good Reason: nor I see no cause why we should more leave out Ave Maria, and because of parting the Scripture again into the Epistles and Gospels (which was not heard of before the Days of Popery) I dare not Avow that this is that Reverend handling of the Scriptures, and the dividing of the Word of Truth which St. Paul Requireth, 2 Tim. 2. 15.

Thirdly, 'The great Inconveniency which hath followed this Book while it hath maintained an Unlearned Ministry, and made it thought sufficient to have the Service Read. wherein we have made the Spirit of God to speak in vain, 1 Tim. 3. 12. which Requires the Ministers of the Gospel to be apt to Teach, and to Exhort and Reprove, Tit. 1. 9. This is another Cause why I cannot Subscribe unto the Book, that it hath all things answered to the Word of God.

But the Abridgment is much more full, bringing Arguments from the Scripture, the Fathers, the Old Reformers, and our own Old Protestant Doctors against it, whereof I shall give this following Account.

First, It is contrary to the Word of God to use such Ceremonies in the Worship of God as Man has devised, if they be notoriously known to have been of old, and still to be abused unto Idolatry and Superstition by the Papists, especially if the same be now of no necessary use in the Church; where note that the Ceremonial part of the English Service, that is like unto that of the Romish, is what has been abused by the Papists to Idolatry or Superstition, but yet are not so necessary to Divine Worship, but that the Worship may be Compleat, Devout and Orderly without them: Which appears, say they,

First, By the Second Commandment, which forbids all Provocation unto Spiritual Fornication, as the Seventh doth to that which is Carnal:

Secondly, By the Commandment and Direction God hath given us in his Word to Separate our selves from Idolaters, and be as unlike to them, as may be, especially in their Religious Observations, and Ceremonies, to abolish not only all Idols, and that so as we may best shew our utmost Detestation to them, and root out the very memory of them.

Thirdly, By the Equity and Reasons of these Commandments which we find set down in Holy Scripture, viz.

First, That

‘*First*, The Detestation which the Lord our God (being a Jealous God) beareth unto Idolatry, and all the Instruments and Tokens thereof, as unto Spiritual Whoredom.

‘*Secondly*, That it cannot be said sincerely we have Repented of the Idolatry of our Forefathers, unless we be ashamed of, and cast away with Detestation, all the Instruments and Monuments of it.

‘*Thirdly*, That we should be in danger to be Corrupted in the Substance of Religion, and Purity of Doctrine; and even to fall back again to Idolatry, if we Conform our selves to Idolatrous Ceremonies? yea, if we shew not all Detestation unto them.

‘*Fourthly*, That our Conformity, with Idolators in their Ceremonies, wherein they Repose the greatest part of their Religion, will be a special means to harden them in Superstition.

‘*Fifthly*, That seeing the Pope is revealed to be that great Antichrist, and his Idolatry troubleth the Church at this day more than any other, and our People Converse more with Papists, then with any other Idolators, there is more in the Retaining of the Ceremonies and Relicks of Popery, then of any other Idolatry whatsoever.

‘By the Judgment of the Godly Learned of all Churches, and Ages, who have constantly Taught and given Testimony of this Truth, that Christians are bound to cast off the Ceremonies, and Religious Customs of the Pagans, Jews, Idolators and Hereticks, and carefully to shun all Conformity with them therein.

‘In the Council of *Nice* it was Decreed, That Christians might not keep the Feast of *Easter* at that time, nor in that manner the Jews did; let us, say they, in nothing agree with that most detestable rout of the Jews.

‘And in another Council, That none should Fast on the Lord’s Day, because the Manichees had taken up that Day to Fast in: That such Altars as were set up in the Country, and High-ways, in Memory of the Martyrs, should be Abolished; and that Solemn Requests should be made to the Emperor, that all Reliques and Monuments of Idolatry might be utterly destroyed; and this Decree we find Cited by Dr. *Fulk*.

‘In another Council, That Christians should not Celebrate Feasts on the Birth-days of Martyrs, because that was the manner of the Heathens. *Tertullian* is large and vehement in this point.

‘As, saith he, We may give nothing to the Service of an Idol, so may you borrow nothing from the Service of an Idol; if it be against Religion to sit at Table in any Idols Temple, what is it to be seen in the Habit of an Idol? Thou that art a Christian must hate those things, the Authors and Inventers whereof, thou can’st not chuse but hate.

‘*Austin* himself saith, If you would win Pagans, leave all their Solemnities, forsake their Toyes.

‘The Judgment of the Church of Scotland in their Letter to the Bishops of England, 1556. from a General Assembly at *Edenborough*, Thus Writ: If Surplice, Corner Cap, and Tippet, have been Badges of Idolaters, in the very Act of Idolatry, what have the Preachers of Christian Liberty, and the open Rebukers of Superstition to do with the dress of the Romish Beast, and in the Confession of their Faith sworn to by them, and the King’s Majesty also, we find these words, And detest all the Ceremonies and false Doctrines, of the Roman Antichrist added to the Ministration of the True Sacraments, We Detest all his vain Rights, Signs and Traditions brought into the Church without the Word of God. Mr. *Rogers*, that Holy Martyr, would not consent to a Canon that was to be made in *K. Edward’s* Days for the Clergies Conformity in Cap, Tippet, and the rest of the Apparel, unless it might be Decreed, that the Papists for a Difference between them and others might be Constrained to wear upon their Sleeves a Challenge with a Host upon it.

Bishop

Bishop Pilkington misliked, That in our Liturgy we are so like the Papists in Marriage, and many other Things; this, saith he, is our Fault generally, that we differ not from them in all our Ministry.

Bishop Bilson defending the Reformed Churches against a Slander of the Papists, approvingly reporteth thus of them, The Reformed Churches, saith he, are so far from Admitting the full Dose of your Heresies, that by no means they can digest one Dram of your Ceremonies.

Dr. Humphrey saith, That we ought to refuse to conform our selves to the Enemies of God, in any of their Ceremonies; professing plainly his Desire, and Hope of the utter Abolishing of the Ceremonies of all the Monuments of Popish Superstition, that yet remain in our Church.

Dr. Fulk saith, That if a Man mislike our Form of Service, as not differing sufficiently from ours, he sheweth his greatest Zeal in Detestation of your Idolatry and Blasphemy: And again, We abhor, saith he, whatsoever hath but a Shew of Popery.

Dr. Sutcliff maketh this one of his principal Arguments against the Papists, That they have most of their Ceremonies from the Jews and Pagans: To the same purpose Mr. Greenham and Mr. Marbury.

That agreeing with us, most of the reform'd Divines do hold,

1. That those Laws that we have alledged out of the Old-Testament against the Monuments of Idolatry, do bind us as much as they did the Jews; and from them they conclude, as we have done, That all the Relicks of Popish and Heathenish Superstition are to be banish'd out of the Church of Christ: Of this Judgment are Calvin, Martyr, Grineus, Wolphins, Ursinus Machabeus, Zanchius, Simetrius, Zepperus, our own Book of Homilies, Dr. Fulk, and others.

2. That *Herzekiah*, *Josiah*, and the rest of the godly Kings of Judah, which shew'd most Zeal in abolishing those things, which had been abused by Idolatry, did no more than they were bound by the Law of God to do; and that, from their Example, the Argument holds strong against the Monuments of Idolatry now, because all Christians are bound to imitate their Zeal therein: Of this Judgment was *Augustin*, *Calvin*, *Martyr*, *Wolphius*, *Leuator*, *Zanchius*, *Bishop Jewel*, *Bilson*, *Dr. Fulk*, *Dr. Raynold*, *Dr. Andrews*, *Mr. Perkins*, and others.

3. That the Retaining of Popish Ceremonies will certainly be the Means to endanger the Doctrine that we profess, and to bring the People back to Popery. This was the Judgment of the People of *Saxony*, and of them of *Hamburg*, and of *Luther*.

4. That the Retaining of the Ceremonies of Idolaters will cause them to insult over our Religion, as if it could not stand without help from them, and to harden them in their liking of their own Idolatry. This Reason hath been used against Conformity with the Jews by *Constantine* the Emperor, and by all the Fathers in the first Council of *Nice*, and against Conformity with the Papists. *Begentiis*, *Musculus*, *Bishop Jewel*, and others.

5. We have confirm'd in this our Persuasion, That it is unlawful to retain the Ceremonies of the Papists, by Experience of the great Hurt they have done, and do daily in the Church; for we find, that some of the learned'st of the English Papists, namely, *Martial*, *Bristow*, and he that penn'd, *The Petition for the Papists*, which *Dr. Sutcliff* and *Mr. Powel* have answer'd, have by this Argument justified their Church and Religion, That we have borrow'd our Ceremonies from them; yea, some of them, as *Harding*, *Martial*, and he that writ the *Astrological Epistle* for our English Papists, have profess'd, That this was to them an evident Argument, that Queen *Elizabeth* did in her Conscience like well of their Religion, because she liked and maintain'd their Ceremonies; and the Superstitious Multitude do usually defend the Blessing of themselves with crossing their Breasts, and Foreheads, by our crossing our Children in Baptism. And to which we may add this further testimony following, viz.

Atlas Damas. Pag. 612, 613. tells us, That from Three Romish Channels was the English Service raked together, namely, 1st, The Breviary, out of which the Common Prayers are taken.

Dr Laune's P L E A for the Non-Conformists

2dly. The Ritual or Book of Rites, out of which the Administration of the Sacrament, Burial, Matrimony, Visitation of the Sick, are taken. 3dly. The Mass-Book, out of which the Consecration of the Lord's Supper, Collects, Gospels and Epistles are taken. Bishop Hall in his *Quo Vadis* saith, 'That his Eyes and Ears can witness with what Applause the Catholicks entertain'd the new translated Liturgy of our Church.

Mr. Thomas Gage, in his *English American*, Chap. 22. Pag. 205. thus expresseth himself, 'I continued Twelve Months at my Uncle's House at *Gatton*, searching (tho' unknown to my Uncle and Kindred) into the Doctrine and Truth of the Gospel profess'd in *England*, for which Cause I made my Journeys to *London*, and then privately I resorted to some Churches, and especially to *Paul's Church*, to see the Service perform'd, and to hear the Word of God preach'd; but so that I might not be seen, known or discover'd by the Papists. When in *Paul's Church* I heard the Organs, and the Musick, and the Prayers, and the Collects, and saw the Ceremonies at the Altar, I remembred *Rome* again, and perceiv'd little Difference betwixt the two Churches. I search'd further into the Common-Prayer, and carried with me a Bible into the Country on purpose to compare the Prayers, Epistles and Gospels with a Mass-Book, which there I had at Command, and I found no difference, but only English and Latin, which made me wonder, and to acknowledge, that much remain'd still of *Rome* in the Church of *England*; and that I fear'd my Calling was not right.

And, Pag. 209. tells us, 'That upon his return afterwards to *Rome*, that Father *Fitz-Herbert* told him, that the Common-Prayer Book (which was composed for *Scotland*) was, by Arch-Bishop *Laud*, sent to *Rome*, to be first view'd and approv'd by the Pope and Cardinals, and who, upon the Perusal, did approve thereof, and liked very well for Protestants to be train'd in such a Form of Prayer and Service, &c.

Great *Cervus Panegyric*. *Missa*, Cap. 11. 12. alledgeth against the Reform'd Churches, the English Service Book for their Popish Holy days, the Book of Canons for the Sign of the Cross, and Kneeling at the Altar, and for the whole Hierarchy, &c.

Cornelius Scultingius, in his *Hierarchica Anicrissi*, citeth whole Leaves out of *Whitegift's* for the Defence of their Hierarchy.

Stapleton's Reflect. against *Whitaker*, Cont. 2. Qu. 3. Art. 3. useth *Whitegift's* Argument to uphold their Discipline, and professeth, they are built upon one Foundation.

They further say, as *Pap. Sapp.* Anno 1604. *Reas. of Relig.* 13. 'That from their Treasure House, the Religion now establish'd in *England* hath learn'd the Form of Christning, Marrying, Churching of Women, Visiting the Sick, Burying the Dead, &c. as their Book (say they) translated out of ours declares.

Curtaine, Of Ch. Power, Pag. 40. saith, 'That he heard one of the Jesuits say, That it was his Hopes, that our Service and Ceremonies would return us again to *Rome*.

Another Objection is this, That whilst they separate for indifferent, and about disputable things, they do violate a known, plain, positive Scripture, which enjoins the Inferiors to be obedient and subject to their Superiors.

The *Protestant Reconciler*, Part II. urges it as an Objection brought against the Dissenters, compar'd with *Part I.* Page 198. 'That seeing God hath enjoin'd all Persons to obey those that have the Rule over them, *Heb.* 13. 17. and submit themselves, and to be subject to the higher Powers, as to the Ordinance of God, and that for Conscience sake. He that can satisfy his Conscience in his Refusal so to do, must shew some Law of God, as evidently forbidding his Obedience to what Superiors do enjoin, as do these Scriptures command OBEEDIENCE to them in ALL LAWFUL THINGS.

And you tell us in your *Scrupulous Conscience*, Pag. 33. 'That these things of a publick Nature belong only to our Superiors and Governors; and if they appoint what is unfit, indecent and inconvenient, they only are accountable for it: It is not the Fault of those that joyn in such Worship, or yield to such Injunctions (NOT PLAINLY SINFUL) for the sake of Peace and Order. And the late most terrible Thunder-clap from the Bench, given the Dissenters in Charge to the Grand Jury, as such Despisers of Authority, who had sinn'd the unpardonable Sin, not to be forgiven them.

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To which we say, That it is most certain that Obedience is due from Inferiors to Superiors, for Conscience sake, and for the Lord's sake: But then that is limited to be only in the Lord; for if they who are his Ministers command any thing not agreeable to his Word, and plainly sinful, tho' they may call them indifferent Things, State-Policy, Order and Decency, we are justified with the Midwives, in disobeying the King's Command, *Exod. 1. 17.* and *Saul's Guard*, in refusing Obedience to the King, *1 Sam. 22. 17.* and *Daniel* and the *Three Children* in disobeying the King, *Dan. 3. 6.* and with *Peter* and *John*, who refused to forbear preaching Christ at the Rulers Command, telling them, *It was better to obey God than Man.* Tho' this absolute Obedience to Superiors (as you'll find) is an Argument principally urged by Men, who have the Magistrate on their Side, and their own Profit and Advantage concern'd, then Obedience to them is cry'd up to be better than Sacrifice, and fall foul upon the Conscientious, as Disobedient, Seditious and Rebellious. So *Celsus*, the Heathen reproaches the Christians for their forsaking their publick Assemblies, getting into Corners, and disobeying Authority. So all the time of Popery were the *Waldenses*, *Wicklivists*, *Lollards* and *Protestants* branded with Seditions, Disobedience to Authority, impugning the King and Queen's Proceedings. And how doth *Bonner* lay the 13th of the *Romans* to the Martyrs, to require their Obedience and Subjection to all their *Mumpsimus's* and *Sumpsimus's*? But if the Tide be turn'd, and the Magistrate on the other side, then the same Men cry out against Imposition and Persecution, as it was with the *Arians* and *Orthodox*, under the several Emperours of different Minds: The 13th of the *Romans* was in those Days used as the *Dutch Man's Breeches*, to serve all Occasions, and always improved to establish and enforce the present Impositions by the Power and Religion which was uppermost. This reproves all our worthy Witnesses, the *Waldenses*, *Wicklivists*, *Lollards*, &c. who bore up for Christ against all their Sanguinary Laws, Prohibitions and Commands, and those who oppos'd *Jeroboam's Calf-Worship*. This would establish the Religion of the present Power, be it either *Judaism*, *Turcism*, *Popery*, &c. and a Conformity to it. But 'tis said, You intend this Subjection to Superiors only in lawful Things, Things not plainly sinful. Then if the Inferior be to judge what is unlawful, and plainly sinful, the Controversie is at an End. If they command lawful Things, they command no other than God has commanded, which makes it lawful; then Obedience (as due) is given to God. If they command in the Things of God any other than lawful, or what he has requir'd, they have no Authority so to do; and we sin not in Disobedience by your own Rule, if they command sinful or unlawful Things.

As to those Things of an indifferent Nature, or Things not positively forbidden, under which is included all the Rites and Ceremonies enjoyn'd by Man, whereof is no Word of God for. We know of no such Things, all the Rites, Services and Ceremonies to be observ'd and enjoyn'd in God's Worship being necessary Things, and no negative Articles of Faith, as before.

Objection. But is it not manifest, that Persons who presume to separate from the Religion establish'd by Law, are usually of turbulent, seditious, factious Spirits; otherwise what means those sensible Impressions that have lately been made upon Authority, express'd by the publick Declaration, manifold Addresses, and Pulpit-Alarms, reflecting upon them as to the P L O T, and the Severity used by putting the Penal Laws in Execution against this sort of People in City and Country?

Answer. It's very true, that Press and Pulpit, late Declaration, Weekly Addresses, and severe Usage both in City and Country, speaks this Language. But 'tis not therefore true, that the Dissenters are guilty of Sedition, Treason and Rebellion, because the Truth and Innocency of God's Church and People (as traduced to Authority) have been so falsely and maliciously branded and handled all along, which may be some Relief to them under their present Tryals and Sufferings; Suggestions, Calumnies and Outcries, being no Proofs.

Did not the Church of old pathetically complain of the very same Usage? *The Mouth of the Wicked and Deceitful are opened against me, they have spoken against me with a lying Tongue.*

Tongue, they compassed me about with Words of Hatred, and fought against me without a Cause, Psal. 109. 2, 3. So no new Thing.

And again, They that hate me without a Cause, are more than the Hairs of my Head; they that would destroy me, being my Enemies wrongfully, are mighty; for so, they lie in wait for my Soul; the Mighty are gathered against me, not for my Transgression, not for my Sin, they run and prepare themselves without my Fault, Psal. 69. 4, 59, 34.

And further, Mine Enemies (saith the Church) reproach me all the Day; and they that are mad against me, are sworn against me. [It seems they wanted not perjured Informers in those Days.] Therefore prays.

Let not them who are my Enemies wrongfully rejoice over me, neither let them wink with the Eye, that hate me without a Cause; for they speak not Peace, but devise deceitful Matters against them that are quiet in the Land.

Was not the Slander wherewith the Adversaries of the Church reproach'd them in Ezra's and Nehemiah's Time, viz. (that for their peaceable attending upon the Lord, they were esteem'd) *Arrebellious and factious People, and hurtful to Kings, moving Sedition*; Ezra 4. 15. Nehemiah 6. 6.

And was not this the Accusation of wicked Haman against God's People, That because they dissented from the Religion establish'd by Law; *Having Laws contrary to the King's Laws, therefore, as Seditious and Rebellious, they ought to be cut off, and not suffer'd to live*; Est. 3. 8, &c.

Were not the Three eminent Dissenters in Nebuchadnezzar's Time so treated for their Non-Conformity to the Religion establish'd by Law, and as *Turbulent, Stubborn, Fastidious, Disobedient and Rebellious, cast into the Fiery Furnace*? Dan. 3. And afterwards Daniel, upon the same Score, flung to the Lyons, tho' his God and his Innocency pleaded his Cause against his malicious trappanning Adversaries [that could only in the Matter of his God get the Advantage against him.] My God (saith he) *hath sent his Angel; and shut the Lyons Mouths: Forasmuch as before Him Innocency was found in me; also before thee, O King, have I done no Hurt*; Dan. 6. 22, &c. And what became of their malicious Accusers afterwards, you there understand.

Luke 20.
21, &c.

Neither did our Saviour himself, who was so meek, gentle and innocent, so harmlessly and inoffensive, meet with other Measure, being directly so dealt with.

Did not the Trappanners assault him? For is it not said, *They watched him, and sent forth Spies, which should feign themselves just Men, that they might take hold of his Words, that they might deliver him unto the Power and Authority of the Governour. And they asked him, saying, Master, we know that thou sayest and teachest rightly; neither acceptest thou the Persons of any, but teachest the Way of God truly. Is it lawful for us to give Tribute unto Cæsar, or not? There was the catching Question. And to which, though by his Practice, working a Miracle to pay Tribute, Mat. 17. 27. and his present Answer, he stopp'd their Mouths; yet, it would not serve his turn, but stoutly do they accuse Him of the very Sedition and Treason they design'd to make Him guilty of. And they began to accuse Him, saying, We found this Fellow perverting the Nation, and forbidding to give Tribute to Cæsar, saying, that he himself is Christ, a King, and they were not Cæsar's Friends who said otherwise*, Luke 23. 2, &c. Upon which He was cast, condemn'd, and put to Death, and the Inscription wrote over Him (to justify His Crucifixion) was, **THIS IS THE KING OF THE JEWS**. Tho' He was altogether innocent, having done no Violence, Neither was guile found in his Mouth, but under all their Mischief and Spight, with Meekness and Patience committed himself to him who judgeth righteously, Giving us therein also an Example how we should behave our selves under like Circumstances.

And so they dealt with His Followers afterwards: Did they not draw Jason and the Brethren unto the Rulers of the City? crying, *These that have turned the World upside down are come hither also. And these do all contrary to the Decrees of Cæsar, saying, There is another King, one JESUS; and they troubled the Rulers of the People when they heard these Things*, Acts 17. 6, 7.

And

And so they said many and grievous Things against Paul, which they could not prove, viz. That he was a pestilent Fellow, a Mover of Sedition throughout the World, Acts 24. 7. and 24. 5. And what was this for, but the preaching and practising the Precepts and Doctrine of the Gospel, to make Men holy and happy?

And did they not so deal with the Christians in the Days after the Apostles, as Justin Martyr's and Tertullian's Apologies, and Origen's Defence against Celsus, make manifest? How all manner of Evil was charged against the Dissenters in those Days falsely? How vicious and seditious in their Conventicles? What Despisers of Dignities? What Enemies to Caesar? And whatever publick Evil or Calamity befel, it must be laid to the Christians Charge, and to the Lyons they must go, right or wrong, for the same. If Nero has a mind to burn Rome, it is but laying it to the Christians Charge, and that's enough.

And was it, not just so they dealt with our Fore-fathers, the Waldenses, Wickliffs, Lollards, and the Protestants in the Marian Days, as Turbulent, Factionous, Seditious, Resisters of Authority, &c.

And may we not truly say, as it was then, so it is now? And may not you your selves who so carry it to your dissenting Brethren, expect the same Measure from that Generation of Men, if they should get an Advantage again in this Nation? as our Saviour tells, you, Mat. 7. 1, 2.

It is no new thing, you see, to have Innocency and Truth falsely and injuriously charged, and treated as Sedition and Treason.

And may not the Dissenting Party, notwithstanding all the Rage, Noise and Clamour, the many Provocations by malicious Persecutions, invading of Properties, Privileges, &c. Worring of Informers and Soldiers, Fines, Confiscations, Imprisonments, Deaths, both in City and Country these two and twenty Years, challenge the worst of their Enemies to come forth and produce any one thing wherein the Dissenters (as Dissenters) are justly to be charged with Sedition, Treason or Rebellion [in this Nation] but that under all they have behaved themselves meekly, patiently and submissively, as becomes their holy Profession?

And as for this horrid Slander of being all engaged in a late Plot [their Principles leading thereto;] 'tis like all the rest. If to have been under the highest Provocations, and in the Exercise of the greatest Patience under them, renders them guilty, it may be something. Otherwise, if Proof be necessary to make People guilty, why have not the Witnesses appeared? But this is but a Pretence; for have they not suffer'd long before any Plot was talkt of?

But as to this, 'tis said, Have not several been imprisoned, some fled, and others executed about the Plot?

That several have been imprisoned, some fled, and some executed, who have been reputed Non-Conformists, is very true; and so have many more of the Conformists, I presume, Four for one of the Other: Will it therefore be a fair Way of Arguing, because so many of the Conformists are said to be in the Plot, therefore all the Conformists of the Nation are guilty, and ought to be severely handled? I remember it was thought a very unfair Way of proceeding of old, because Col. Wagstaff transgressed in the West, that therefore my Lord of Kingstone must be punished in the North; nay, the whole Party decimated for the same.

If some of the Non-Conformists are found tardy upon good Proof, let them suffer the Penalty of the Law; but let not the Innocent be judged and punished with the Guilty; much less let not the Principle of Non-Conformity be judged, because some have miscarried under that Profession; for by that Rule may not the purest State of the Church, both in the Old and New-Testament, be censured and judged, who had their Choras, Fundasses, and Diotrepbes amongst them? His Majesty in his Speech to both Houses, gives us a good Rule hereupon, viz. Let us look forward and not backward, and never think of what is past, except Men put us in mind, by repeating Faults we had forgot; and then let us remember no more than what concerns those very Persons,

But

But have they not appeared of late Years very zealous and forward in Elections of Parliament-Men, and other publick Officers in City and Country?

It is true, they have so; and so have the Conformists also. Ten for one to their Number, both in City and Country; but what Transgression is that? What Law have they broke in Voting according to their Consciences, by endeavouring to bring such into Trust and Authority, as they have judged most Able and Honest to serve their Country, in a Time when we are told by the King and Four Parliaments of a **POPISH PLOT** to subvert the Government, and to Ruin us in all concerns?

But this as to Heresie, Schism, Treason, Rebellion, and Plotting (that are charged upon us) I do ingeniously and fully so far own and acknowledge in my own behalf, and in all others that I know of this despised reproached Number, that if to worship the God of our Fathers in the Way of his own appointment, believing all Things which are written in the Law and Prophets, be esteemed Heresie, we are Hereticks [as K. Charles the first Answered the Popish Marquess, as before.]

Prim.
Rule of
Reforma-
tion.

That if in Dr. Pierce's Words (to justify the Schism and Separation from Rome) 'To have recourse to the Scriptures, consulting those Oracles, how Things stood from the beginning, and only separating from them, we find Separatists from the Primitive Church and Truth; we make a Secession that we may not partake of the [English] Roman Schism, and answering the Lord's express Command, *Come out from amongst them, be ye separate*, &c. 2 Cor. 6. Rev. 18. 4. be to be esteemed Sedition, Schism and Separation, we are Seditious, Schismaticks, and Separatists.

If to own the Sovereignty of Christ (by whom all Things were created, and by whom all things consist, who to this end dyed, rose again, and revived, that he might be Lord both of quick and dead, to whom the Father hath given all Power, both in Heaven and Earth, King of Kings, and Lord of Lords) and Powers and Potentates as under him, in Conscience to him, to whom you own every Knee must bow; and the King is but next and immediately under him, supreme Head and Governour in all Causes Ecclesiastical and Civil, it being also stampd upon our Coyn, *Christo Auspice Regno* [Christ the Kingdom's happy guide.] If the owning and asserting his Sovereignty in chief, be Treason and Rebellion, we own we are such Traytors and Rebels.

If in our Places and Situations, to endeavour the Defence of the English Government, Laws, Liberties and Properties, and to keep out the Popes foreign usurped Power, who has therefore so tyranniz'd over Prince and People, both as to their Bodies and Souls, in these Nations, and to which, all who have taken the Oath of Allegiance are so solemnly engaged, be to be esteem'd Plotting and Plotters, we own our selves guilty of that Plot.

The

The CONCLUSION.

THUS, Sir, you have at your Friendly Call and Invitation, a fair and impartial Examination of the Merits of the Cause, giving you the different Sentiments of the Guides on both sides, in the most Material *Objections* made by the One, and the Candid *Answers* of the other, and how far your own Principles and Practice in separating from Superstitious, Idolatrous and Persecuting Bloody Rome, justifies in many this Principle, as well as Practice, in Separation from you, walking in their steps. The substance whereof, for a Conclusion I shall briefly sum up with some Reflections thereon, in the following *Queries* (viz.)

1. *Query*. If your Answer to the Papists + calling for your Negative Proof from the Scriptures, against their Idolatrous Popish and unwritten Traditions, be good against them, viz. That there needs no Negative Proof to disprove them, because they are not contain'd in OUR ONLY RULE OF FAITH, THE BIBLE, as p. 5. Then whether the same Answer is not good from the Dissenters, when you ask them the very same Question (which carries in it the whole of the Controversie, as Dr. Stillingfleet observes, pag. 4.) viz. That there needs no Negative Proofs to disprove all the Rites, Services and Ceremonies in question, because none of them are contained in our ONLY RULE OF FAITH, where they say, They no more find National Provincial Diocesan Churches (your Government by) Lord Arch-Bishops, and Bishop, Deans, Arch-Deacons, Parsons, Vicars, Curates, Chancellors, Officials, your Consecration of Churches and Priests, your Priests, your Priests Garments, Altars, Liturgies, Singing Services, Letanies, Bowing, Crossing, Kneeling at Sacrament, Holy-Days, Fasts, Feasts, Virgils; than the Popish Holy Water, Salt, Oyl, Spittle, Baptizing of Bell, Exorcisms, Conjurations, Bowing to Images and Altars, and other such like Popperies, Pag. 6, 7, 8.

2. *Query*. If your own Pens do declare, that to enjoyn unnecessary or indifferent Things, viz. Things not contained in the Scripture, in God's Worship and Service, as necessary, ought to be reputed an adding to God's Word, a teaching for Doctrine the Commands of Men, Superstition, Will-Worship, or Worshipping God in vain, as p. 12. then how can you avoid the same Charge brought against you by the Dissenters, when you (as self judged and condemn'd) do the same Things? For are not your Rites and Ceremonies confessed by you to be Indifferent Things, as pag. 9, 10. imposed upon Dissenters, as absolutely necessary to the Excommunicating, or as much as lies in you, damning their Souls, ruining their Bodies and Estates, who conscientiously scruple and refuse them, as Pag. 11, 11, 13.

3. *Query*. If you do declare the Rites, Services, and Ceremonies in the Liturgy are of Primitive Antiquity, and not of Popish Novelty, as Pag. 14, 15. And that you have left (or separated from) the Church of Rome, because they have left Primitive Antiquity, and therefore the Dissenters have no cause to boggle at, or scruple them as Popish. But if it appears to be quite otherwise, as the Examination of each particular seems to demonstrate, as Pag. 16, 17, 18, 19, 20. Or viz. That they are not of Primitive Antiquity, but of Popish Novelty, and all of them fetch't from the Institution of Popes and Popish Councils, and Canons, and not from Jesus Christ and his New-Testament Canons: If so, then first, Whether you do not betray much Rashness and Weakness (not to say with the Protestant Reconciler, one of your own) Falshood and Hypocrisie? And, Secondly, Whether you do not thereby justify the Dissenters Separation from you, as warrantable, because they separate from you for being in the Practice of Popish Superstition and unwritten Tradition, because they are expressly commanded by Christ, To separate and come out from such unwarrantable Practices, 2 Cor. 6. 14, 15, 16, 17, 18. Rev. 18. 4. Left partaking of such Sins, they share of the threatened Judgments? It being very dishonourable as well

+ Coste-
rus Inst.
Christ.
l. 2. c. 1.
Hac Sacris
Literis non
prohiberi
atque sine
peccato fie-
ri possit,
quia ubi
non est Lex
ibi nec pre-
varicatio.

well as dangerous to halt betwixt Two. If God be God, he (but if Baal, he) is to be served and followed.

To which purpose we find in that most remarkable Letter of Bishop Hall to Dr. Laud, afterwards Arch-Bishop of Camerbury, that which is very instructive upon this account, whereof therefore, I shall presume to give you this following part of it, viz. Resolve (saith he) one way, and know at least what you do hold, and what you should cast off, either your Wings or your Teeth; and loathing this Bait, like Nature, be either a Bird or a Beast: If you must begin, why not now? It is dangerous deferring that whose Want is deadly, and whose Opportunity is doubtful. God crieth out with Jehu, Who is on my side? Who? Look at least out of your Window to him, and in a resolute Courage cast down this Jezebel, &c. Thus far the good Bishop; which is a good caution against Indifferency and Lukewarmness in the Service of Christ, agreeable to our Saviour, Rev. 3. to Laodicea, I would thou wert either cold or hot, &c.

4. *Quarry.* If your selves have judged Popish Imposition and Persecution for Conscience, to be Antichristian, Wolfish and Beasty, wholly contrary to Christianity, and the Lamb-like Nature of Christ; and that it is Injustice and barbarous Cruelty to afflict Men for what they cannot help, and a plain Rebellion against God, by resting his Scepter and usurping his Empire over Conscience, out of his Hand, the Principle it self being so much decryed by so many of your great Men, as well Kings as Parliaments, as Pag. 51, 52.

Then whether you doing the same thing, viz. Imposing upon the Consciences of your Brethren, and Persecuting them with so much Cruelty, to the ruining, as much as lies in you, both their Souls, Bodies, Liberties and Estates, be not to be Self-judged with a Witness? 2dly, Doth it not greatly justify the former Popish Cruelties (and make way for new ones) over Protestants, as well as contract their Guilt, appearing thus in their Spirit and Practice, as Christ told the persecuting Jews in that Day, that they thereby filled up the Measure of their Fathers, &c. And brought the Guilt of the former Blood upon themselves, even from the Blood of Righteous Abel, &c.

3dly, Is it not wonderful Contradiction to abet, succour and relieve the French Presbyterian Dissenters, under their cruel Persecutions for their Non-Conformity, and yet at the same time to exercise all that Cruelty, Ruin and Destruction to the English Presbyterian Non-Conformists, like the Scribes and Pharisees, who built the Tombs of the Prophets, and at the same time killed the Prophets.

And Fourthly, Whether you do not hereby raise a Mighty cry of Christ's poor Lambs (appointed by you to the Slaughter) against you to their Lord and Master, and who may thereupon say to you, as to persecuting Saul of Old, *Why do you persecute me, it is hard for you to kick against the Pricks?*

But 'tis possible you may say, *That the Persecution is not from you, but barely the Prosecution of the Laws we transgress, which if we break, we must thank our selves, and not complain of you.*

So said Bonner of old to the Martyrs in Queen Mary's Days, and so said the Scribes and Pharisees of Christ, *They had a Law, and by their Law he ought to dye.* But you know it is a Maxim in the English Law, 28 Hen. 8. *That if any Law, Usage or Custom be contrary to God's Law, they are null and void themselves.* And how much such Laws so rigorously put in force against the Dissenters, are against both the Law of God and Nature, you have by your own Pens declared, and do also know what the proper Interpreters of the Law have said of them, viz. that Protestant Dissenters are not intended by them, but the Popish only, as Pag. 47, 48, 49, 50.

And as for the severe Penalties inflicted upon Dissenters as Seditious and Riotous for their Assembling together to worship God, as though they thereby infringed the Law, and violated the publick Peace; and for which they have in these three last Years suffered in their Estates and Trades, at least two Millions (as supposed) contrary to the true Intent and Meaning of those Statutes, If the Maxim of the Law be true, that the Intention makes the legal Trepass, both as to TREASON, Felony, Murder and Riot, twenty three Years Experience evidencing their quiet and peaceable Behaviour, and

that

that they have been as far from Seditions and Riot (as the Law & fines) as any in the Nation.

Lambard our great English Lawyer, defining a Riot, tells us, *It is where Three or more Lamb. Persons be disorderly assembled in Armour, with an intent to commit with Force and Violence an Eirebar-unlawful Act; and that great Numbers being assembled together make no Riot, till such a Ri-cha, pag. chous Intent be known; quoting these following Statutes, so defining it, 13 H. 4. c. 7. 175. chap. 4. H. 5. c. 8. 4 H. 7. c. 13. 2 Ed. 3. c. 3. 2 R. 2. c. 6.*

But have you disowned and witnessed against the Cruelties exercised? And done what you could to prevent them? Or rather with Edom stood on the other side? *Obad. v 11.* and helpt forward your Brethren's Affliction, and by your Presses, Pulpits and Ad-dresses, and cruel Courts, furthered it all that lies in you.

5. *Quary.* If you declare, that it is no sinful separation to separate from those who separate from Truth and the true Church, but a Duty to God and our selves, to free us from Sin and Suffering, as *Pag. 71.* Then if you your selves have made a Separation from the Truth and True Church, you not only reproach your own Separation from Rome, but justifie your Brethrens from you, as warrantable by your own Principles; *Who armthou that judgeth another, and dost the same thing, &c.*

6. *Quary.* It by your own, as well as Scripture Rules, it is no Sedition nor Contempt to Authority, not to obey the unlawful Commands of Magistrates in the Things of God, as *Pag. 64, 65, 66.* Then whether your dissenting Brethren are not most injuri-ously dealt with by you, for that great Out-cry gone against them from your Pulpits and Presses, for Sedition and Rebellion? When it is only in the Matter of their God you have to accuse them, and for their saying with the Apostles, *It is better to obey God than Men,* there being in Truth no more Sedition nor Rebellion to be found either in their Principles or Practices, than your own.

7. *Quary.* If all this be true, then whether it doth not very much explain that usual saying, *That Popery is rather to be chosen than Presbytery; and that it is better to be a Pa-pist than a Presbyter?*

Thus, Sir, you have something which the Dissenters have to say for themselves, hoping it shall not be judged either unreasonable, or unseasonable, to present to you this their just Defence, and give you thus the Merits of the Cause, not only from your Call so to do (and a Silence thereupon might either bespeak consenting Guilt, or pre-vent a satisfying Reply to our Conscientious Scruples) but also the many severe Pres-sures and Sufferings we lie under from you for our Nonconformity, which may plead some excuse for this modest Plea; and Loosers being admitted the liberty of Speech, as Sick Men to groan, and the Afflicted to cry; Therefore may we not hope for a fair Admission of our Plaint for present, as better Usage for the Future, since we have not to do with savage Indians, nor brutish Irish Massacring Cut-Throats, worse than Canibals (to whom all Reason, Right and Truth is unaccessable) but with our own Country-Men, Neighbours, Fellow-Citizens, Acquaintance, Relations, Gentlemen, Scho-lars, with Men professing the same Protestant Religion with our selves, and with so many who have offered Reasons and Arguments to us, and may therefore hope they will re-ceive it from us (how else can they answer our Scruples) and not stop our Mouths with Goals, Pillories and Halters (say what they please to render us and our Principles obnoxious, and refuse and reject our just Defence, it being below common ingenuity to challenge an Adversary to the Field, and when he appears, cause him to be disarm'd, gagged and bound, and then Manfully cudgel him, and boast of a Conquest; far be it from us so to think) and particularly since you your selves lie under the same Cen-sure of Schism, Heresie and Sedition from the Popish party, as we from you, and have given the same Arguments to justifie your Separation from them, as we from you, so that there wants nothing but Demonstration, Candor and Charity to set all honest Protestants to Rights.

But especially living under a Prince, who hath expressed so much tender Regard, and so many Promises to tender Consciences, who live peaceably, and who is of that Saga-city and Prudence to judge whether it will be more for his Interest and Profit to root up

De Laune's PLEA for the Non-Conformists.

and destroy such an innocent, peaceable, and profitable People, and suffer their Substance to be taken from them (as some wicked *Hamans* may suggest and provoke) with the Eastern Monarchs (in like case) to let such cruel Harpyes and bloody Incendiaries against the Innocent Non-Conformists of the Day, feel his just Rebukes, *Est. 7. 10, 8, 11. Eccl. Dan. 3. 29, 6, 24.* And also to enrich the Treasury, whether it be not like to be more effectual and more just, to do it with Popish Emoluments, yet remaining in the Nation, and to take up where *H. 8.* left, and make thorow work of it?

Lastly, To conclude; be pleased in your own words to be exhorted, That laying aside all Prejudices, Favour to, or Administration of Mens Persons, evil Affection, love of a Party or carnal Interest to byass your Judgment, you would impartially weigh and consider the Arguments herein proposed, being dissident of your own Apprehension, and indifferent to either part of the Question; and think it no shame to change your Mind, when better Reason is offered you for the Dissenters desire none to be their Proselytes any further than they give Scripture and Reason for it; Resting very confident that if they could prevail with People equally, to bear both sides, and diligently to examine the Merits of the Cause, their Churches would every Day gain more ground amongst all wise Men; so saith also

Your Friend and Servant,

Thomas De Laune



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ΕΙΧΩΝ ΤΩ ΔΕΙΓΩ :

OR, THE
I M A G E of the B E A S T.

Shewing, by a Parellel S C H E M E,

What a CONFORMIST the Church of *Rome*
is to the *Pagan*.

A N D

What a NONCONFORMIST to the *Christian*
Church, in its Rites, Service and Ceremonies,
the better to Exemplifie the True and False
C H U R C H.

By T. D.

Obad. 6. *How are the hidden Things of Esau sought out ?*

Dan. 3. 17, 18. *Our God, whom we serve, is able to deliver us, and he will deliver us : But if not, be it known that we will not serve your Gods, nor worship the Golden Image that ye have set up.*

Rev. 14. 9. *And the Angel said with a loud Voice, If any Man worship the Beast and his Image, and receive his Mark in his Forehead, or in his Hand, the same shall drink of the Wine of the Wrath of God, which shall be poured out without Mixture, in the Cup of his Indignation.*

L O N D O N : Re-Printed in the Year, 1704.

READER,

YOU have here a brief, and, I hope, satisfactory Account (from many Learned Authorities) of the Rise and Original of many of the Ceremonies now in Question (which have and do occasion so much Trouble and Distress) the only right Way to end Disputes, and which was the Method Christ took with the Pharisees, Mat. 19. 8. and which Dr. Pierce so wisely observes from Him, in confuting the Papists: Whereby it is easily discern'd what is from above, and what from beneath; what from God, and what from Man. This proves their Rise and Birth to be an Hundred Years before Christ, therefore not from Him for Christian Service.

The Learned Causabon in his Original of Idolatry (writ in French, and collected (as his Epistle tells us) from Elapopolitane's Commentaries, translated by Mr. Darcy) says Pag. 73.

That the main and principal Parts of the Mass are digested and brought in by Numa Pompilius (the second King of the Romans, a great Magician, about 700 Years before Christ, Pag. 73.) The farther Additions were invented by other Roman Pontiffs, and especially by a Monk, call'd Gregory, the first of that Name, who attain'd the Papacy being instructed in Pythagorical Magick and Philosophy, having also study'd the Laws of King Tullus Hostilius, Successor to Numa, and to the end he might perpetuate his Name instituted divers Additions to the Mass, &c.

You have therefore (for your better Information) this parallel Scheme here presented to you of the Pagan and Pagal Rites and Ceremonies, where you find the great Harmony and Agreement that is between them therein (the Child being not more like the Father, than Rome Pagan is to Rome Pagan in its Ecclesiastical Rites and Service) and therefore it is not significantly by the Holy Ghost stiled, The Image of the Beast, Rev. 13. 14, 15, &c. And did it not prove the healing the deadly Wound given to the Dragonical Beast? Ver. 4. And who you'll find to be in greater Conformity to the Pagan, than in Nonconformity to the Christian Church, which you have a brief Prospect from the Scripture, the true Standard to try and judge all Images and Idols by.

But you'll say, Why do you give the Heathen the Denomination of a Church, Is that proper? Yes, Why not? Do you not read of the Church of Evil-doers? Psal. 2. 26. And Synagogue, of Satan, Rev. 2. And I know no Reason why, Rome Pagan, the Mother, may not be so call'd, as well as Rome Papal, the Daughter, who fetches so much of her Ecclesiastical Policy, Church Rites, Services and Ceremonies from her. But did not Pagan Rome kill Christ, and disown Christianity, which Papal Rome did not? It is true, Rome Pagan did murder Christ in his Person, and so doth Rome Papal in his Members, which is killing him afresh: and tho' in Words they seem, with Judas, to say, Hail Master, and kiss him with a Jesu, Jesu; yet in their Works they deny, betray, sell and crucifie him, and by blasphemous Traditions and impious Superstitions make void his whole Law, usurp his Throne and Authority, sit in the Temple of God at God, changing Times, Laws, Ordinances.

As to the Authorities to justify each Particular, which you might have expected under each Head, I must refer you to a larger Piece, treating thereof, which doth it very distinctly, this being but the Epitome of it, tho' in general you may understand the following Authors have been consulted hereupon, viz. Plutarch in Numa, Tacitus, Titus Livius Decad. Pliny Alex. ab Alexander, Blond de Rom. Triump. Durandus, Darcy's Translation of Causabon, Dr. Moon's Mystery of Iniquity. And that late worthy and most excellent Piece call'd Pagana Papismus, &c.

Thine in the Service of Truth,

T. D.



Εἰκὼν τοῦ θείου :

OR, THE

IMAGE of the BEAST.

SHEWING,

By a parallel Scheme, what a *Conformist* the Church of Rome is to the *Pagan*, and what a *Nonconformist* to the *Christian Church*, in its Rites, Services and Ceremonies.

The *Dragonical* or *Pagan* Church Consisteth in, viz.

1. It's Head.

The *Emperor* of Rome presiding by the Policy of Hell, over all Ecclesiastical affairs as well as Civil, was called *Pontifex Maximus* or *high Priest*; to whom was given *Divine Honour*, and Prostration at his Feet: And as *Head* of the Church, or *High Priest*, had first Fruits, *Annates*, *Oblations*, &c. pay'd him and also a *Purpurate Synod*, or *Princes* in Purple, to assist him.

Secondly it's Members.

The *Members* and parts of the Church were the Parts of the *Empire*, as divided into Ten Parts; *Horns* or *Kingdoms*. And those Ten *Kingdoms* distributed into *Nations*, *Provinces*, *Diocesses* and *Cures*, under respective *Governors*, Civil, Military, and Ecclesiastical.

The *Beastly Papal Church* is conformable to the *Pagan* in

1. It's Head.

The *Pope* of Rome presiding by the Policy of Hell, over all Ecclesiastical affairs; claiming the Civil, also is called *Pontifex Maximus* or *high Priest*; to whom *Divine Honour* is given, and prostration at his Feet: And as *Head* of the Church and *High Priest*, hath first Fruits, *Annates* and *Oblations*, &c. pay'd him; And a *Purpurate Synod*, viz. *Cardinals* in Purple, to assist him.

Secondly it's Members.

The *Members* and Parts of this *Catholick Church*, are the parts of the *Empire*, as divided into ten *Hornes* or ten *Kingdoms*. And those ten *Kingdoms*, distributed into *Nations*, *Provinces*, and *Diocesses*, and *Parishes*, for the better Administration of *Papal Jurisdiction*.

The *Christian Church* consisteth in, viz.

1. It's Head.

Neither *Emperor*, *Pope*, nor *King*, but *Christ* himself, to whom the Father has committed it, having purchased it also with his own Blood, who as *High Priest* and *King* is the alone *Author* and *Institutor*, of it's *Order*, *Rule* and *Worship*, with all things that belong thereto, and necessary to be Observed therein. To whom *Divine Honour* is duly pay'd: God blessed for ever the *Government* upon his Shoulders, without any *Catholick Vicar* to assist.

Secondly it's Members.

The *Members* of the *Christian Church* are not any *Empire*, *Region*, *City*, *Diocese*, or *Province*, but only such of the Faithful, or Believers in all parts of the World, who are called to visible *Sainthood* and orderly put together into distinct *Congregations*, as *Christ* has directed in the *New-Testament*.

The Image of the Beast.

3dly, The God they Worship.

Besides their Supream God *Jupiter*, or *Jove*, whose Name they derived from *Jehovah*, the Governour of Heaven and Earth, They had diverse inferior *Deities*, *Gods* and *Goddeses*, whom they divinely worshipped, viz. *Diva Vesta*, (*Juno* or *Luna*) the Queen of Heaven (and Mother of God) with *Saturn*, *Mars*, *Venus*, *Mercury*, *Phæbus*, *Bacchus*, *Vulcan*, to whom they ascribed *Numens*, *Heroes*, or *Intercessors* built *Temples*, erected *Altars* and *Statues*. Dedicated *Festivals*, and called the days by their Names; They had *Læmonis Ethereal*, and *Tutular Gods* and *Goddeses*, to be applied to, by several *Vocations*, *Countries*, *Cities*, *Families*, *Orders*, *Sick Persons*; As *Divus Neptunus* for Mariners, *Divus Pan* for Shepherds, *Diva Pales* for Husbandmen, *Diva Flora* for the Curtisan, *Diva Diana* for the Huntsmen, *Divus Esculapius* for the Physician, *Divus Bacchus* for the Good Fellow, *Divus Mercurius* for Tradesmen; They had *Gods* for every *Family*, *Country*, *City*, *Diocess*, as *Cant*, *scat*, *Era*, &c. Besides in the *Pontifex Maximus*, and *Synod*, was placed the Right of *Apotheosis*, or God making, viz. To Create and Inrole some deceased Worthy in the Number of the *Gods*, to whom *Temples*, *Altars*, *Orders* and *Statutes*, were appointed, and *Festivals* in their Names celebrated.

3dly, The Gods they Worship.

Besides the Supream God *Jehovah*, the Governour of Heaven and Earth they pretend to *Worship*, they have diverse inferior *Deities*, *Gods* and *Goddeses*, whom they divinely *Worship*, viz. *Diva*, or *sancta Maria*, the Queen of Heaven (and Mother of God) with *Divus Petrus*, *St. Paul*, *St. John*, *St. Thomas*, *St. Stephen*, *St. Andrew*, &c. To whom they, as the *Numens*, or *Intercessors*, build *Temples*, erect *Altars*, and *Statues*, paying also to much reverence to the *Pagans Gods*, as to keep up their Names in the Days of the Week, viz. *Sunday*, *Munday*, *Tuesday*, *Wednesday*, *Thursday*, *Friday*, *Saturday*. They have also *Tutelar* and *Ethereal Gods* and *Goddeses*, to be applied to by several *Vocations*, *Countries*, *Cities*, *Families*, *Orders*, *Sick Persons*, as *Divus*, or *St. Nicolas* for the Mariner, *St. Windoline* for the Shepherd, *St. John Baptist* for the Husbandmen, *St. Magdalene* for the Curtisan, *St. Hubert* for the Huntsman, *St. Crispian* for the Shoemaker, &c. The *City*, *Country*, *Family*, and *Physick Gods* are innumerable. *St. George* for England, *St. Dennis* for France, *St. Mark* for Venice, &c. *God's* almost for every Disease. Besides the God making power, that is in the Pope and Cardinal to canonize what deceased worthy, they please and to appoint them *Temples*, *Altars*, *Orders*, *Festivals*.

3dly, In worshipping the True God, only and truly.

Though there be that are called *Gods*, whether in Heaven or in Earth (as there be *Gods* many, and *Lords* many) but to us there is but one God the Father, of whom are all things, and we by him; 1 Cor. c. 6. Make no mention of the Names of other Gods, neither let it be heard out of thy Mouth, Ex. 23. 13. Thou shalt have no other Gods besides me, thou shalt not make to thy self any graven image, or any likeness of any thing that is in Heaven above, or Earth beneath. Thou shalt not bow down thyself to any image, nor serve them; for I the Lord thy God am a Jealous God, Ex. 20. 4. 5. What agreement is the Temple of God with idols? For ye are the Temple of the living God? Wherefore come out from amongst them, and be ye separate saith the Lord, and touch not the unclean thing, &c. The Things which the Gentiles sacrifice, they sacrifice to Devils and not to God, and I would not that you should have Fellowship with Devils; 1 Cor. 10. 20. Rev. 18. 4. 2 Cor. 6. 16.

4thly,

The Image of the Beast.

3

4thly, The Places of their Wor- ship.

Temples or *Fanes* both rich and magnificent, they built in the Names, and dedicated to the Honour of their Gods; As the Temples of *Jupiter*, the Capital of *Rome*, was dedicated to him. *Vesta* the Q. of Heaven, and Mother of God, had a Temple, and Nunnery, dedicated to her; And so had all the rest of the Gods. *Saturn*, *Mars*, *Venus*, *Diana*, *Minerva*, *Neptune*, *Apollo*, &c. Yea, one to all the Gods, call'd *PANTHEON*. They built their Temples East and West, Worshipping towards the East. By their *Auguri*, and *Auruspices*, with many Prayers, Ceremonies and Solemnities; they Consecrated first the Ground, and then the Temple, upon which it was built: Altars were erected in them, and sumptuously adorned, and Statues placed in them with lighted Candles, which they Worshipped: A Feast of Dedication was Annually kept to the Honour of the *Demon*, the Temple was dedicated to; which after their Religious Rites were over, was spent in Revelling and Jollity: And This as *God's House*, they pay'd great Reverence to.

5thly, The Times of their Wor- ship.

They divided their Days into *Fasts*, feast days; *Profests*, working days; and *Intercists*, half Holy day; The Feast days they dedicated, in the Names, and to the Ho-

4thly, The Places of their Wor- ship.

They enjoy'd the Temples of the *Heathens*, only new consecrated, and dedicated them to their own Gods to whom they gave new Names at their *Christnings*, as *St. Saviour*, for *Jupiter*, *St. Mary's* for *Vesta's* Temple, and so for the rest of their Gods, *St. Peters* for *Apollo*, *St. Paul* for the Temple of *Diana* (so it was at *London*) *St. Nicolas* for *Neptunes*, And all Saints for *PANTHEON*. They built new Temples, East and West, and Worshipped as the *Heathens* did towards the East: And do by their Priests Consecrate first the Ground, Then the Temple, upon which it stands; Altars are erected in them, and sumptuously adorned, and Statues, placed on them with lighted Candles, which they Worship; a Feast of Dedication is annually kept to the Honour of the Saint, the Temple is consecrated to, which is spent with Revelling and Jollity. And this as *God's House*, they pay great Reverence to.

5thly, The Times of their Wor- ship.

They divided their days into *Feast*, *Fasts*, *Vigils*, and *Working* days (as their *Kalendar* Mentions) their Feasts dedicated in the Names, and to the Honour of

4thly, In its Worship, respecting place.

There having been no con-secrated Place, or *holy Ground* since the dissolution of the Temple, by God's appointment to build Temples, or *holy Places* for Worship: The true Worshipers, who worship the Father in Spirit and in Truth, are truly his Church and House, wherever they meet, be it in Wood, Field, House, or Barn; so saith the Apostle, with all who in every place call upon the Lord Jesus Christ, our Lord; 1 Cor. 1. 2. *Whose House* are ye. Heb. 3. 8. *The most high dwelling* not in Temples made with Hands, as saith the Prophet; *What House* will be built me? Or what is the Place of my Rest? Who Fills Heaven and Earth, Acts 7. 48, 49. No Altars and Candles, Worshipping East and West, or Feast of Dedications in Christ's Church, being all Pagan and Papal inventions.

5thly, In respect to the Time of Worship.

The first Day of the Week is the *Christians Sabbath*, and the only standing Time for Rest, and Worship to be Observed Holy unto the Lord; The other six days being ap-nour

The Image of the Beast.

nour of their Gods were very many, some of their *Capital Feasts* were these, viz. Their *Saturnalia*, kept several Days together in *December*, with *Eul game*, *Mrs. of Mistrule*, *Mascarading*; and all *Debaucheries*, adorning their *Temples* and *Houses* with *green Leaves*, and *Boughs*, the *Epiphony* (from the appearing of their Gods) their *Proserpinalia*, or Feasts of *Candles*. In *February* their *Palelia*, or *Shepherds Feasts*, on *Midsummer-day*: their *Floralia* on *May-day*, with great *Jollity* by the young people of both *Sexes*, scattering *Boughs* and *Flowers*, and *Dancing* about *May-poles*, their *Ambervulia*, or *Procession*, when they begged a *Blessing* of their Gods upon their *Fields* and *Fruits*; the *Feast Easter* to that *Goddeſs* in *April*. They had their *Bacchanalia*, their *Cerialia*, their *Venalia* and their *Panatheneæ*, a *Feast* to all their Gods. *Canonical Hours* for *Sacrifice*, and *Devotion*, and a *Jubile*, or year of *Rest*.

6thly, Their Priesthood.

They had *Superior Priests*, viz. *Flamins* and *Arch flamins*, for *Sacerdotal Service* in their *Provinces*, and *Diocesses*, and *Inferior Priests*, distinguished by dignify'd Names, *Tonsures*, *Orders*, *Habits*; the dignified *Priests*, were those who attended on the *Capital Tempels* as the proper *Priests* of *Jupiter*, *Apollo*, *Minerva*, *Vesta*, *Diana*, *Venus*, *Cybele*, some of which were called *Dialia*, *Mantialia*, *Querinalia*, *Augures*, *Salians*, *Festivals*.

their *Saints* (or Gods) are very many, some of their *Capital Feasts* are these, viz. *Christmas* (their *Saturnalia*) Observed directly, both in time and manner as their's was, with *Eul games*, *Mrs. of Mistrule*, *Mascarades*, *Debaucheries*, adorning their *Houses*, and *Temples* with *green Leaves* and *Boughs*, the *Epiphony Feast*, as their's. *Allo Candelmas*, the *Purification* of the *Virgin Mary*, in *February*, as their *Proserpinalia*, or *Candle Feast*. Their *St. John Baptist* on *Midsummer-day*, as their *Palelia*. Also *Philip* and *Jacob* on *May-day*, kept as their *Fo'as Feast*, time, and manner: Also *Procession*, or *Perambulation*, in *Rogation week*, time, and manner with their *Ambervulia*; Also the *Feast of Easter*, time, Name, and Manner, they have their *Whitsonals*, for their *Bacchanalia*, Their *All-saints*, for their *Panatheneæ*, *Canonical Hours* for *Service*, and a *Year of Jubile* for *Rest*.

6thly, Their Priesthood.

Their *Priests* were either *superior*, viz. *Bishops* and *Arch-bishops*, for *Sacerdotal Service* in *Provinces*, and *Diocesses*, or *Inferior*, distinguished, by dignified Names, *Tonsures*, *Orders*, *Habits*; the dignified *Clergy* were those who attained the *Capital*, or *Cathedral Churches*, as *Deans*, *Chapters*, *Prebends*, *Arch-Deacons*, and the more inferior *Priests*, who have care of *Sacred Celebrations*, in the *Cures*, or *Parishes*, call'd *Cureats*, *Par-*

pointed for *Labour*, as the fourth *Commandment Orders*, viz. *Remember to keep Holy, the Seventh Day, Six Days shalt thou Labour and do all thy Work*. The *Pope*, that changer of *Times*, saith, *Thou shalt Labour but three or four days; the rest are his Holy Days*. No let times, either for *Feasts*, *Fasts* or *Virgils*, are appointed by *Christ*, which are only to be Observed as occasion is *Administred*. All their *Holy Days* and *Festivals*, celebrated in Honour of the *Papal* and *Pagan Gods*, *Numens* or *Demons*, are an *abomination* to the *Lord*, and a great *Oppression* to the *Nations*. God requiring but a 7th part of *Time* for his publick *Worship* and *Service*; and they exact half, if not two thirds of it, for the *Worship* and *Service* of their *Idols*.

6thly, In it's Ministry.

In *Christ's Church* there are only two sorts of *Offices*, and *Officers* (by the *New Testament* appointment) viz. *Elders* and *Deacons*, the *Elders* to administer *Ordinances*, and Govern the *Church*.

And *Deacons*, to make *Provision* for, to *visit*, and take care of the *Poor*, none of the *Ministry* distinguish'd from the *Layety*, by *Habits*, or *Tonsures*, which are all *Pagan*, and *Papal Inventions*, and *Abominations*. The prohibitions of

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And more inferior Priests who had the care of the sacred Celebrations, in the cures called *Curiones*, there were proper *Habits*, for all the Priesthood, and particular *Vestments*, for their *Divine Service*, viz. *Albes*, *Tunics*, *Amiſſs*, they had *Tonsures*, and *Shavings*, so the Priests of *Iſis*, *Diana*, *Jupiter*, divers orders of Priests, whereof most *Celebrate*, to whom Marriage was prohibited as the Priests of *Vesta*, *Minerva*, *Apollo*, and those of *Mercurius*, who were caſtrated, *Elect*, and consecrated according to the Ritual of *Numa*, and put into their cures, by the *Pontifex*, maintained, according to their Ecclesiastical constitution; the *Pontiffs*, by *Annates*, *Oblations*; and the *Priests* by *Benefices*, *Offerings*, *Sequies*, &c.

3dly, Their Rites and Ceremonies.

Their principal service comprehended most of their *Rites and Ceremonies*, was called the *Maſs*, whereof ten principal parts, viz. 1. The *Asperges*, which was their Sprinkling with holy water at the Temple door, for all that attended that service for *Sanctification*. 2dly, The *Proceſſion*, when the Priest in his *Vest*, *shaven Crown*, *Taper* in his hand, carried about the *Relicks*, with *Supplication*, and *Thanksgiving*, with *muſick*. 3dly, *Adorning the Altars*, with *Cloths*, *Images*. 4thly, The *Confiteor*, making *Confession*, *Supplication* to the Gods. 5thly, The *Vertegines*, viz. *Antickures and gestures*, of the Priest at the Altar.

Sons, Vicars, Deacons, answering their *Curiones*, they have proper *Habits* for the *Clergy*, and particular *Vestments* for their holy *Ministrations*, viz. *Surplices*, or *Albes*, *Chasubles*, or *Tunics*, *Vails*, or *Amiſſs*, to which they add *Coats*, *Ephods*, *Ministries*, *Zones*, &c. They have *Tonsures*, or *Shavings* of their *Orders*, and most whereof *Celebrate*, to whom Marriage is forbidden, *Elect*, and *Consecrated*, according to the *Popes Canons*, and put into their cures, by his *Authority*, maintained according to their Ecclesiastical Customs, the *Popes* by *Annates*, *Oblations*, &c. The *Priests* by *Benefices*, *Offerings*, *Oblations*, *Obsequies*, &c.

7thly, Their Rites and Ceremonies.

Their principal service comprehended most of their *Rites and Ceremonies*, is called the *Maſs*, where we find, 1. The *Asperges*, or *Sprinkling* with holy water at the Temple door, for *Sanctification*, all that attend the Service. 2dly, The *Proceſſion*, wherein the Priest in his *Vest*, *shaven Crown*, *Taper* in hand, carries about the *Relicks* or *Shrines*, with *Supplication*, and *Singing*, with *Muſick*. 3dly, *Adorning the Altars*, with *Cleaths*, *Lights*, *Images*. 4thly, The *Confiteor* or *Confession*. 5thly, The *Vertegines*, viz. *Windings*, *Turnings*, and lifting up of the Priests hands. 6thly, Their *Church muſick*, *Vocal* and *Instrumental*.

Marriage being a Doctrine of Devils, *Elect* and *Consecrated* according to *Chriſt's Canons*, by the particular *Congregations*, wherein they serve *Chriſt*, and according to *Chriſt's Law*, and primitive practice, are maintained by the voluntary contribution of the *Flocks* they Feed, and *Rules*, having no *Benefices* or forced maintenance of *Tithes* to live upon.

7thly, Their Rites and Ceremonies.

No such things in *Chriſt's* service, by his appointment; as *Liturgies*, *Letanies*, *Church Muſick*, *Organs*, *Flutes*, *Vials*, *Singing of Prayers*, *Anthems*, or *Colleds*, no burning *Incense*, *Odours*, *Tapers*, *Candles*, upon *Altars*, no *Crings*, *Crossings*, *Kneelings*, at *Altars*. *Bowing* to the *East*, but praying in the *Spirit*, and praising in the *Spirit*, and receiving the *Lord's Supper*, the *Bread* and the *Wine*, according to his *Institution*, without all their *Pagan* and *Papal Inventions* and *Superstitions*.

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6thly,

The Image of the Beast!

6thly, The Church Music, Vocal and Instrumental, putting up Canticles, Psalms, &c. to their Gods, with Organs, Pipes, Viols, &c. 7thly, The Liturgical part, offering Incense, Odours and Perfumes. 8thly, The Offertory, viz. Oblations, and Offerings. 9thly, The round Host, or small round Loaves, given to the Communicants. 10thly, The Conclusion, with *Te missa est*, pronounced by the Priest; they had many curvations, or bowings, fastings, flagillations, or whippings, lying wonders, by Sorcery, and miraculous Appearing of their Gods, Dirges, worshipping towards the East.

putting up Songs, Collects, Anthems, &c. With Organs, Pipes, Viols, Voices. 7thly, Offering Incense with Odours, and Perfumes. 8thly, The Offertory or Offerings. 9thly, The Wafer or round Host, given to the Communicants. 10thly, The Conclusion with *Te missa est*, pronounced by the Priest, they have Curvations, Flagillations, Penances, Lying wonders, Dirges, worshipping towards the East, They have also several additions, to the Mass, as Letanies, Epistles, Gospels, Canons, Tracts, Kisses, Crosses, Kneelings, &c.

8thly, Their Imposition, and Persecution.

They violently impose their Service, and Ceremonies, not suffering the Dissenting Christians, to buy or sell; persecuting them to Confiscation and to Blood.

8thly, Imposition and Persecution.

They violently impose their Service, and Ceremonies, not suffering the Dissenters to buy, or sell, but persecute them to Confiscation and Blood.



8thly, In it's Love Meekness.

No forcible Imposition of Christ's Service, no Persecution, corporal mulcts, and punishments upon Dissenters, or gainlayers, but the exercise of all Love, Patience, and long suffering, with Gentleness, towards them.

FINIS.

A N A R

A NARRATIVE

OF THE

TRIAL

AND

SUFFERINGS

OF

THOMAS DELAUNE,

FOR

Writing, Printing, and Publishing, a late
Book, Called, *A PLEA FOR THE NONCON-
FORMISTS*, With some Modest Reflections thereon.
Directed to Doctor Calamy; in Obedience to whose Call, that
Work was undertaken.

By *THOMAS DELAUNE*.

Gal. 4. 16. *Am I therefore become your Enemy, because I tell you
the Truth?*

Eccles. 5. 8. *If thou seest the Oppression of the Poor, and Violent
Perverting of Judgment and Justice in a Province, marvel not
at the Matter; for he that is higher then the highest regardeth.*

1 Pet. 3. 14. *If you suffer for Righteousness sake, happy are ye?
and be not afraid of their terrors, neither be ye troubled.*

Printed for the Author. 1683. And Re-
printed 1704.

A Narrative of the Sufferings of THOMAS DELAUNE.

SIR, I am concern'd to acquaint you with my Case, and because possibly some Affairs that are more considerable to you, may have diverted you from any Inquiry, respecting a Prisoner (whose Compliance to you, made him so) I will give you a brief Account of the whole, and intreat you to give me some Resolution to some certain things which I shall propose; which if fairly resolv'd, will in my Opinion prove a considerable Step to convince a great many *Scrupulous Consciences*, or else give a Check to Pulpit and Press-Challenges; and mollifie the Hearts of such as so ruinously and severely prosecute them for such Scruples as are invincible by any other Medium, than what you direct to, viz. Our only RULE of Faith, the BIBLE.

My Case is briefly thus:

On the Twenty-ninth of November last, late in the Evening, I was Apprehended by one Robert Stephens, a Messenger to the Press; and by him carry'd before Sir Thomas Jenner, now Recorder of London, who ask'd me divers Questions, the most material of which are mention'd in the following Letter, sent afterwards to him: By the same Recorder I was sent to the Compter in Woodstreet, where I had most wretched Accomodation; I was turn'd in among the Common-side Prisoners, where a hard Bench was my Bed, and two Bricks my Pillow; and not suffer'd to see some of my Acquaintance that were Prisoners there, as Dissenters.

Next Morning Mr. Stephens got me call'd to the Lodge, and to his praise be it spoken, narrowly search'd me for Papers, but found none for his purpose, and so left me to be turn'd in again; but a little while after, I was sent by a fresh Warrant to Newgate. The Copy of which follows:

To the Keeper of Newgate, or his Deputy.

London. You are hereby required to receive into your Custody the Body of Thomas Delaune, and him safely keep until he shall be Deliver'd by due Course of Law; for that it appear'd before me, by his own Confession, that he is the Author and Penman of a certain Pamphlet, Entituled A Plea for the Non-Conformists, and hath caused many hundred Sheets thereof to be Printed, wherein are contain'd several Seditious and Dangerous Matters against the Government, and for that he refus'd to find Sureties to appear at the next Sessions of the Peace, to be held for the City of London at the Old-Baily, and to be of the good Behaviour in the mean time; and for your so doing this shall be your Warrant. Given under my Hand and Seal, this xxxth day of November. Anno Caroli Secundi. nunc Angliæ. Gr. xxxv. Annoq; Dom. 1683.

Exam. per A. Nicolas.

Tho. Jenner, Record.

By vertue of that Warrant I was committed to Newgate, and lodg'd amongst Fellows, whose horrid Company made a perfect Representation of that horrible Place, which you describe, when you mention Hell. But after two days and nights, with-

out

A Narrative of the Sufferings of Thomas De Laune.

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out any Refreshment, the unusualness of that Society and Place having impair'd my health, the Constitution of which at the best is very Tender, and Crazy, I was remov'd, and am now in the Press-yard, a place of some Sobriety, tho' still a Prison.

Some few days after, I sent the following Letter to Sir Thomas Jenner, and on the Eighth of December by my Wife another to you, the Words of the former were these.

To Sir Thomas Jenner Knight, Recorder of London.

Sir You know I was Committed Prisoner first to the Compter in Wood-street, then to Newgate, by your warrant. In my Mittimus, 'tis said that I refused to give Bail, which is a mistake, for being asked by you whether I would give Bail then? I said I could not, it being so late at Night, when I had no opportunity to send to such as would Bail me, and being askt whether I would give Bail the next Morning? I said I knew not whether I could or not, because I was not certain whether such to whom I might have made Application, would do it or not: This was no Sullenness nor Obstinacy in me, but what my Real Apprehensions then were. Some Friends of mine, Freemen of this City, went afterwards to be my Bail, but they were told you were not at home. They made thereupon an Application to Sir William Turner, who referr'd them to you.

It is said in the Warrant, that I confessed I was the Author of a Libel Entituled a Plea for the Nonconformist; wherein are contained things dangerous to the Government, of which thus much and no further is true: I confessed before you that I delivered a Manuscript of my own writing to one John How, with that Title, in order to be Printed, and that if the Print agreed with the Manuscript I would own it, otherwise I could not, because the misplacing of a Stop, the mis-printing of a Letter, or Syllable, or some other Errata's of the Press, would alter the Sense even to contradiction of what was intended to be discussed; which was not as my Indictment words it (in a Form of aggravating Terms) but in order to a plain disquisition of such things as Dr. Calamy from Pulpit and Press invited Dissenters to inquire into, as you may see in his Book, called, a Discourse of a Scrupulous Conscience. There is nothing of Matters relating to the Civil State, in what I am Charg'd with, for I am not concern'd with that, but if the Guides of the Church (as Dr. Calamy calls the Beneficed Men of the Church of England) will make publick Challenges, they should receive Objections without punishing the Objectors, whose (Supposed) Crime is only for obeying them; and that you know Sir, is agreeable to Justice.

If any thing I have done falls within the lash of English Laws, Fiat Justitia. But I am satisfy'd I have done nothing in this point unbecoming an honest Subject, a Scholar, a Gentleman, and which is worth all, a Christian. I Commit the whole Matter, with Respect to this Dispute, to that Supream Legillator, who is without Exception just, and who will judge all that are Subordinate to him, which is all from Sir, your Servant,

Thomas De Laune.

To Dr. Benjamin Calamy, These,

Sir, In your Printed Sermon, Intituled *Scrupulous Conscience*; you know you gave a fair invitation to such as differ from you, to examine what each party (*viz.* Conformists and Nonconformists) say for themselves, with respect to the Rites and Ceremonies which the Guides of the Church impose on their Members, and by Penal Laws upon their Protestant fellow Subjects, the Nonconformists: Without doubt your Call to such, pre-supposed a Reply, by which you expected that there may be either an Opportunity given to you and your Brethren, to Rectifie what *Scrupulous Consciences* Misunderstand, or that there may be some Relaxation procured of the severity they undergo, if their Dissent appears to be warranted by that only Rule of Faith, which Dr. Sinkingfleet and other Eminent Conformists call the BIBLE.

A Narrative of the Sufferings of Thomas Delaune.

• If you did not expect an Answer, or thought that none (for fear of the A^g Uniformity, &c.) would make any return to your Call, what can a Man of Reason judge, but that it was a Florid Declamation, or a Triumphant Harangue, a mockery and enlarding of poor *Scrupulous Consciences*, when they must be so muzzle that they must not Exhibit the Causes of their Doubts. Sir, You know that unequal to Gag the Respondent, when the Opponent's Mouth is at liberty; or Manacle the Assaulted, when the Challenger Flourishes a Menacing Sword.

Upon that publick Call of yours, I adventured to examine (with the most diligent Search I could make) what each of the said Parties say for themselves; and this not out of any Religious Principle) that *Pruritus Disputandi* now too fatally grown Epidemical; but to such as are concern'd occasion to investigate these disputed Matters to the very Foundation to the clearing up of Truth in a juncture, when it can never be more seasonable. What was digested, was intended to be sent you in a Manuscript, with some modest Inferences and Inquiries, but upon Recollection, I judged it would more Answer your end; viz. Publick Information, to have such Arguments as are produceable by the Dissenters, as publick as the Information you gave them from Pulpit and Press; It being equal that the Answer should be spreading as the Objections.

I am so far from the Vanity of pretending to be your Competitor in the faculties of Schools: I cannot judge of them any otherwise then as unserviceable to Christian Religion unless Tinctured with that Grace Derivative only from the Sanctifier of all Gifts, which hope you partake of.

I am one of the meanest of the Flock, yet not below the regards of the Shepherd of Souls who is no Respector of Persons, and whose Example such as call themselves his Ambassadors ought to follow. And therefore, tho' some who pin their Faith upon Canonical Sleep may Censure me, for opposing (or if I may use a Military Metaphor, taking up the Gam against a Man of your figure) yet I can take up my satisfaction in this, that it was not Pride nor a popular Itch, much less the love of a Prison, influenced me to become an Answerer to your *Scrupulous Conscience*.

I could heartily wish (as a mercy to these Nations) that all Religious Differences were composed by Evangelical Rules, and that all who own the Name of Christ, would serve him with one Heart, and with one Soul, and not tear each other to pieces, which by consequence expose them as a Prey to such as gape for their Destruction.

If the Sanctions of Christ, in the Old and New Testament ought to regulate the Modes of his Worship, and that we are under an undispenfible Obligation to obey that Magna Charta of Heaven, let us either quit the Name of Christians, or according to the Supreme Law-giving unrepeatable Statutes, quite explode what's undeniably borrowed from the Pompilian or Pontifical Canons.

• Some Sheets have been Printed off, of what I intended to present to you, but the Messenger of the Press interrupted the procedure, and got me Committed to Newgate where I am now confin'd. There is nothing done, nor was intended to be done, but a fair Examination of those things your Sermon invited to, which I had thought (esteemed Criminal) should fall rather within the Cognizance of Divines, than the Mouth of Law. For methinks, the Pandects should not be the Oracles of Religion; and the temporal Statutes should be so Civil as to give precedency to the sacred Records.

• 'Tis possible that Inquirers into Religion will look upon it, as a preposterous proceeding, and disagreeable to the Nature of the Christian Faith, to force doubting persons by penalties to Embrace it; for that can never make them good Converts, but Hypocrites. May they not say that 'tis a horrid disparagement to the self-evident Light of the Gospel, if it cannot stop the Mouths of the Gain-sayers any other way then by the Rigid Execution of Acts of State? I cannot find that Christ or his Disciples ever Church Cursed, or Newgated *Scrupulous Consciences* to Conformity.

My Confinement is for accepting your Invitation to hear both sides; and I appeal to you, whether it be Candid to punish me for obeying a Guide of the Church? I look upon you (in Honour) Obligated to procure my Sheets (yet unfinished) a publick Passport, and to me my Liberty: Else I must conclude it unfair, and that if the irre- sistable Logick of Goals grow Alamode, it will make the Reformation some pretend to, suspected to be very little Meritorious of that Name.

Religion is a Sacred thing, and has been most horribly abused by such as have su- peradded their own Inventions, or those Traditional Fopperies, received from our Deceiv'd and Superstitious Ancestors. I am satisfied, you as well as Dr. *Stillingsfleet*, will own (or there's no debating with you) that the Scripture is our only Rule of Faith. If so, pray let your *Scrupulous Consciences* be won to Conformity, by that. All Men are not of equal Capacity to apprehend things doubtful, for if they had been so, there had been no necessity of Preachers; and the Methods of convincing Men, as plainly laid down in the Bible, as any thing there, viz. By plain demonstrative Arguments, meek and winning Perswasions, not the Syllogisms of Prisons, Pillories, &c. I beseech you in the fear of God, and as you will answer it to our great Lord and Master Jesus Christ, that without respect to any other end than the good of Souls (as the Profession you take Obliges you to) that you would treat *Scrupulous Consciences* as you would be dealt withal your self: If they have no reason for their Dissent, and will without ground suffer Imprisonments, with all the Ruinous Concomitants of so dismal a Circumstance; 'tis certain, that *Bedlam* is more fit for them, than such places of Confinement as are appointed for Men in their wits; and by consequence 'tis pity to be so severe with such Simpletons. But if you will allow them any Mo- dicum of Reason, then I appeal to all the Guides of the Church, whether it be not more consonant to the precepts of our *Sovereign Legislator*, to confute them by his Rules, rather than by such Coercive methods which his Majesty judg'd Ineffectual in his Declaration of indulgence, *March 1672?*

As Truth seeks no Corners nor Suborners, and as Real Beauty will not be behol- den to the Artificial dawblings of a Pencil, so the Christian Religion (where pro- fessed in its naked Simplicity) needs no other Argument to beget Profelites then its own Lovely and Illustrious Features, altogether plain, honest, and every way Aim- able, void of all Meretricious Gawdery, or that Majestical Pomp which pleases on- ly the External Sense.

I have no malignity against any Person whatsoever, much less against your Church, or any of its Members; all I desire is, that *Scrupulous Consciences*, who trouble not the peace of the Nation, should be dealt withal (at least) as weak Brethren, ac- cording to *Rom. 14. 1.* and not ruin'd by Penalties for not Swallowing what's imposed under the Notion of Decency and Order, tho' Excentrick to the Scheme we have of it in our only Rule of Faith. Sir, I entreat you to excuse this Trouble from a Stran- ger who would fain be convinced by something more like Divinity then *Newgate*, where any Message from you shall be welcome, to

Your Humble Servant,

Thomas Delaune.

from the Press-yard Newgate
the 8th of December. 1683.

To this Letter, delivered by my Wife, I received an Answer to this Effect, That if had been Imprisoned upon the Account of Answering your Book, you would do me any kindness that became you: But not hearing from you, I sent the following Letter by my Wife.

Januarii

Januarii Die Nonæ, 1683.

Reverende Vir,

Quod semel atq; iterum concionatus eras, Typisq; mandaveras de Dubitatione Conscientia, quotquot diversæ sint Sententiæ circa quosdam Ritus ac Ceremonias, ad utriusq; Partis Rationes Examinandas, satis publice vocitaverat.

Tacentibus aliis, in illa re, tibi parebam; non litigandi Causa, (impar enim est Congressus inter te, tantum Virum, & me tantillum,) sed ut hujusmodi Litem ad mendi, sicuti præciperas, adhibeatur Occasio.

Si propter tale (duntaxat) obsequium, me penas daturum, nescio quot quibus modis, decretum fuerit; Nunquid nova vincendi ratio, Sacris Paginis inaudita apud quosdam Antesignanos exoritur?

Quid de his rebus sentiendum esse videatur, ex Sacro Codice ac probatis Scripturibus disquirere proposui, (te cunctos vacillantes tam acriter invitante) ex illius Lumine Semitarum, ex illa Lucerna (*Psal. 119. 105.*) Rationes aliquot hauseram adversus varios ac multiplices Errores, qui in Ecclesiam irrepererunt.

Ea sola de Causa usq; ad Carcerem, ubi nihil amabile est, adactus sum. Utrum istiusmodi Argumenta valuerint ad vestræ Concionis ~~veritatem~~ probandas sub Iudicio Supremo Lis sit. Anve tali modo ullus ex dubitantibus in spirituale cogi potuerit Ovíle, Iudex esto.

Nihil adversus Regiam Majestatem, nihil de Regimine Civili, nihil contra Monarchiæ Pacem asseritur. De Rituum ac Ceremoniarum Origine, deq; rebus quæ specie Veritatis, etiam si parum recte, in dubitantes obijciuntur, sola Dissolutio est.

Quid de me Curia decreverit, nescio. Fiat Summi Patris Voluntas. Universi qui Salutis Humanae Largitorem secundum Verbum ejus colunt, Pacem internam externam, id hoc, æternamq; in futuro Seculo precatur,

Thomas De Laune.

Ut Responsum aliquod, quod Theologum decet, per dilectissimam meam Conjugem uti promissisti remittas, obsecro.

The English of which is thus:

January the 9th, 1683.

Reverend Sir,

- What you once and again Preach'd, and then Printed, respecting a Doubtful Conscience, has loudly enough call'd all such as were dissatisfy'd about some Rites and Ceremonies, to Examine the Reasons on both Sides.
- Others being silent, I obey'd you in that Particular, not merely to wrangle (for the Encounter is unequal, betwixt a Man so Eminent as You are, and so meagre a Person as I am) but that an occasion may be given, in Compliance to what you desir'd, to Conclude Controversies of this Nature.
- If merely for such Obedience, I must be Punish'd, I know not how, nor in what manner, is there not a new way of Conquering [*Scrupulous Consciences*] unhearken'd of in the Holy Scriptures, started by some certain Ring-leaders.
- I purpos'd, from Holy Writ and Approved Writers, to Examine what we ought to judge of these things. From that Light of our Baths, from that Lanthorn *Psal. 119. 105.* I gather'd some Reasons against those various and multiplicitous Errors which have crept into the Church.
- For that only thing I am brought to a Prison, where there is nothing amenable.
- Whether Arguments of that kind will prevail to prove the Suppositions in your Sermon, let the Supreme Judge determine.

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Or whether any of the doubting Persons can that way be compelled into the Sheep-fold, Judge you?

There's nothing against the King's Majesty, nothing about the Civil-Government, nothing against the Peace of this Monarchy, there asserted.

The only dispute is about the original of Rites and Ceremonies, and of some things, which under a shew of Truth, though not Righteously, are charged upon doubting Persons.

What the Court will do with me, I know not, the Will of the Supreme Father be done. Inward and outward Peace in this, and Everlasting Peace in the World to come, to all such as Worship the Saviour of Mankind according to his Word, is pray'd for, by

T H O. D E L A U N E.

I desire you to Return me some Answer becoming a Divine, by my beloved Wife, as you have promised.

To this Letter you answered by word of Mouth to my Wife, (for I had no answer in Writing) that you looked upon your self Unconcerned, as not being mention'd in the Sheet you saw with the Recorder; To satisfy which doubt, I sent you a third Letter, with the first Sheet of the Book I am Imprison'd for; which was a plain Demonstration that it was an answer to your Call; you know the Letter was thus;

January the 14th. 1683.

Sir, Whereas in Answer to my two Letters, you said to my Wife, that my Papers no way concern'd you, viz. such as I am indicted for; to satisfy you with respect to that matter, I here send you the first Sheet, and leave you to consider, whether in pure Generosity you are not obliged to procure a Prisoner, (whose obedience to you made him so) his Liberty.

I am, Sir,

Your humble Servant,

T H O. D E L A U N E.

I appeal to your Conscience, whether I had not some Reason to expect some return to these Applications?

But I had none to any purpose, and that too but in a few Words by my Wife: I had some thoughts that you would have performed the Office of a Divine, in Visiting me in my place of Confinement; either to Argue me out of my Doubts, which your promis'd SCRIPTURE and REASON, not a *Mittimus* and *Newgate*, could easily do. To the former I can yield——To the latter, it seems I must——This is a severe kind of Logick, and will probably dispute me out of this World, as it did Mr. Bampfield, and Mr. Ralphson lately, who were my dear and excellent Companions in Trouble——and whose absence I cannot but bemoan, as having lost in them a Society that was truly pious, truly sweet, and truly aimable: But I hope the God of Mercy will supply the want, by a more immediate influence of Comfort, than what can be obtained at second hand.

On the tenth of December two Bills were found against Mr. Ralphson, and me, by the Grand Jury of London, whose Names are as followeth,

Tho. Vernon,

Tho. Goddard,

Will. Gare,

Will. Wills,

Rand. Manning,

John Martin,

Richard Hows,

Tho. Hoages,

Joseph Woolhead,

Josias Ewth,

John Pain,

Will. Fazakerly,

Jos. Sparrow,

Jo. Reendal.

David Pool.

Ri. Ecauchamp.

Rob. Minories.

On the 13th. Day of the same Month, we were called to the Sessions-House in the Old-Bailly; and the new Indictments were read in English; to which we pleaded

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not Guilty. We desired Copies of the said Indictments, and time to make our Defence till next Sessions; which the Court after some pause granted. The substance of the Indictment against me was thus, *Juratores pro Domino Rege super Sacram suum presentant quod. Tho. Delaune nuper De London Gener. ligeanc su. &c.* In plain English thus, as to the material part of it.

‘The Jurors for our Lord the King, upon their Oath Present, that *Thomas Delaune*, late of *London* Gent. Not regarding his due *Allegiance*, but contriving and intending to disquiet and disturb the Peace and common Tranquility of this Kingdom of *England*, &c. To bring the said Lord the King into the greatest hate and contempt of his Subjects; Machining and farther intending to move, stir up and procure Sedition and Rebellion, and to Disparage and Scandalize the Book of *Common-Prayer*, &c.

‘On the 30th day of *November* in the 35th of the King, at *London* in the Parish of *St. Botolph* without *Bishops-Gate*, in the Ward of *Bishops-Gate* aforesaid; by Force and Arms, &c. Unlawfully, Seditiously and Maliciously, did Write, Print, and Publish, and Caused to be Written, Printed and Published, a certain False, Seditious and Scandalous Libel, of and concerning the said Lord the King, and the Book of *Common-Prayer*, aforesaid, Intituled *a Plea for the NON-CONFORMISTS*.

‘In which said Libel are contained these false Fictions, and Scandalous Sentences following, *viz.* The Church of *Rome* and *England* also, are great Transgressors, to presume to vary from Christ’s Precept, in altering or adding to the form of Words express’d by Christ, in this 11 of *Luke*, for so they have done: They say, *Forgive us our Trespases, as we forgive them who trespass against us*; when there are no such Words in Christ’s Prayer; his Words are, *Forgive us our Sins or Debts, for we also forgive every one that is indebted to us*, and (says the Indictment again) in another part of the said Libel are contained these False Fictions, Seditious and Scandalous Sentences following, *viz.* And may we not say that in these following particulars we do Symbolize with Idolatrous *Rome* herein? *First*, by injoining and imposing this (here the Indictment makes an *Inuendo*, *viz.* Meaning the Book of *Common-Prayer* aforesaid) as a set form, as they do with Penalties, contrary to the Scripture. *Secondly*, by an often Repetition of the same form in the same exercise three or four times at least, in so much, that in Cathedral Churches it is said or sung ten or twelve times a Day, contrary to Christ’s express Words, that when we pray we do not make vain Repetitions as the Heathens do, for they think they shall be heard for their much Speaking. *Thirdly*, by injoining the whole Congregation, Men and Women, to repeat the same after the Priest, though no such Directions by Christ. Nay, he forbids Women to pray or prophesie in the Church. *Fourthly*, in Singing this Prayer in the Cathedrals by Responses of People, without the least warrant from Christ for such Song-praying [Then the Indictment ends with a fearful Aggravation, that is] in contempt of the King, and to the evil and most pernicious Example of all such other Delinquents in the like case, and against the Peace of the said Lord now King, his Crown and Dignity, &c.

The Copy of the Indictment signed

Wagstaffe

On the 16th of *January* we were called again to the *Sessions-House*, but there being some Tryals that proved very tedious, we were not brought on.

The

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The next day we were called to the outer Bar, after the attendance of divers hours in a place not very lovely, and in the sharpest Winter that you have known, which 'tis likely proved the original of that indisposition which carry'd my two friends beyond the Jurisdiction of *Sessions, Bale-Docks, or Press-yards*, to a glorious Mansion of Rest.

Then a Jury was sworn to pass upon us, whose names were,

*James Wood.
Kenelme Smith.
Samuel Seale.*

*James Smith.
Matthew Walker.
Lawrence Weld.*

*Bernerd Mynn.
Thomas Medcalf.
John Callow.*

*Thomas Jenny.
John Harbing.
Richard Johnson.*

I desired my Indictment should be read in Latine, which was done. Then the Gentlemen of *Law*, aggravated things with their usual *Rhetorick*--one of them, (I think the Attorney General) was pleased to say, that the Prisoner that stood there before (for Mr. *Raphson* was tryed before me) did labour to undermine the State, and that Man (meaning me) would undermine the Church: So that to Incense the Jury against us, he said, *Here's CHURCH and STATE struck at*. Which, Sir, was very improbable to be true, for 'tis wonderful that any *Church* or *State* so potent as this is, should fear two such Underminers, as that Extravagant *Harangue* term'd us. For my part I cannot be righteously charged with any attempt against either, unless my obedience to you, be so: And then if I be guilty, you that tempted me to it, can never prove your self innocent.

Being desired to speak what I had to say for my self, I spoke the following words, which one that knew me took in Short-hand, though without my knowledge.

' *My Lord*, Last Sessions I pleaded not Guilty, that is, not Guilty *Modo & forma*, for I design'd not *vi & Armis*, to raise *Rebellion, Sedition, &c.* I detest such things; he that Swears in that Respect against me, must be perjur'd --- The instances in the Indictment relate to no such thing. *My Lord*, I pray you to trouble no Witnesses about me, I won't *prevaricate*. I have written some Papers Intituled, *A Plea for the Nonconformists*, not Instigated by the feigned formalities in the Indictment; but it was at the Loud Challenge of Dr. *Calamy*, one of the Kings Chaplains, in his Discourse about *Scrupulous-Consciences*, Dedicated to your Lordship, wherein he called upon doubting Persons to examine what could be said on both sides, which I did: Now since publick Challenges are made to be Answered; to punish me for Obeying a Guide of the Church, is hard, very hard.

' I desire that the intire Paragraphs may be read, from which the Crimes Charged against me are inferred. If fragments only be produced against me, from which no perfect sense can be deduced; I shall be unfairly dealt with: The Coherence of Sense in a Continued Discourse, not Scraps and Broken-pieces of Sentences, can demonstrate the Scope of an Argument.

' If what I have written be True, 'tis no Crime, unless Truth be made a Crime; if false, let Dr. *Calamy*, or any of the Guides of your Church Confute me [as he promised, p. 25. of his Sermon aforesaid] by good Scripture and good Reason, then I'll submit. If the latter Method be not taken, (I must repeat it) 'tis very hard, my Lord, 'tis very hard.

' Here the chief Justice interrupted me, addressing himself to the Jury, and expounded that part of the Indictment which I excepted against, saying, it was only for forms sake, and that any breach of the peace in the sense of the Law, may be said to be *Vi & Armis*, by Force and Arms, with some other expressions to that purpose --- To the Latter, which I acknowledged, he said, after a Tor-

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rent of Aggravations, Gentlemen, if you believe that Man (pointing to me) viz. In what I had confessed in writing the *Nonconformists Plea*, you must find him Guilty, viz. of the whole Indictment. And which they readily did accordingly.

The next day, (viz.) the 18th, I received my Sentence The very same with Mr. Ralphson, viz. (As 'tis recorded.)

Ad General. Quarterial. Session. Pacis Dom. Regis tent. pro. Civitat. London per Adjournment. apud Justice-Hall in le Old-Bayly London, die Mercurii Scil. Decimo Sexto die January, Anno. R. Regis Caroli Secundi nunc Angl. &c. 35.

Thomas Delaune Convict pro Illicite-Scribend. Imprimend, & publicand. Libel. Seditios. dert concernen. librum Communis præcationis. Fin. 100 Marc, Et Committit, &c. Et ulterius quousq; Inven. bon. de se bene gerent. per spacium Unius Anni Integri extunc prox. Sequen. Et quod libel. seditios. cum igne Combust. Sine

Apud Excambium Regal. in London. Et si Del. Sol. 6 S.

Thomas Delaune, Find 100 Marks, and to be kept Prisoner, &c. [which &c. they interpret till he pay his Fine] and to find good Security for his good behaviour for one whole year afterwards, and that the said Books, and Seditious Libels by him published, shall be burnt with * Fire, before the Royal-Exchange in London. And if he be discharged to pay † six Shillings.

* Not with Water you must Note. † To the Hangman for the Fagots, I suppose. The Recorder asked me some questions then, (viz.) Whether I was in Orders, I told him I was never in any Ecclesiastical Orders, nor never Preached among any People. That I was bred a Scholar, and had been a School-Master, and kept a Grammar School till forced from it by the present Prosecutions, &c.

The Court told both Mr. Ralphson and me, That in respect to our Education, as Scholars, we should not be Pillory'd, though 'twas said we deserv'd it. We were sent back to our place of Confinement, and the next Execution day, our Books were burnt, as the Sentence ordered it, WITH FIRE in the place aforesaid, and we continue here. But since I writ this, Mr. Ralphson had a Superfedeas by Death to a better place.

Thus, Sir, you have a Series of my Circumstances; I will make no Complaints of the usage I had, when forced, as aforesaid, to Lodge amongst a Rabble of Wretches, whose society seemed to me to be a Hell upon Earth, as before, nor of my other hardships, as Confinement, loss of Employment, loss of Health, &c. But if you have any sense of Humanity in you, you will recollect your self, and procure me my Freedom, (being not able to pay the Fine) lost by obedience to your publick Call. Sir, I must tell you plainly, that you discover'd in your very dedication to Sir George Jefferies, now chief Justice, a kind of Doubt, to say no more, Respecting your Cause.

You say there (P: 2. Ep. Ded.) (How many it, viz. your Sermon) will anger and displease, I am not at all concerned, and through I may be thought by some ill advised in publishing such a Sermon, yet every one (*) will commend and justify my discretion in prefixing your name before it: For so great an awe have † the Enemies of our Church and Government, of your Loyalty and Fidelity to both, that they will Not dare loudly to condemn what you are pleased to Protest, they will be justly Afraid of Quarreling with me, when they know I have Engaged You on my side.

From these Expressions I must conclude (if you are in earnest) that you care not how much you offend your weak Brother. The Apostle Paul was of another mind, Rom. 15. 1. &c. We then that are strong, ought to bear the infirmities of the weak, and not to please our selves: Let every one of us please his Neighbour for his good to Edification. Pray consider this, and what follows in the same Chapter: And

1. Cor. 8. 12. But when you sin against the Brethren, and wound their weak Consciences, ye sin against Christ, ver. 13. Wherefore if meat make my Brother to offend, I will eat no flesh while the World standeth, lest I make my Brother to offend. And 1 Thes. 5. 14. the same Evangelical Doctor exhorts you, To Comfort the feeble minded, Support the weak, and to be patient toward all men. And Gal. 6. 1. To restore the faulty in the Spirit of Meekness.

What a Superlative, what a true Christian Compliance is here! Worth the imitation of the Guides of your Church! This Apostle would rather make a perpetual fast from flesh, then offend his Weak Brother. And, I am apt to think, no flourish of Pulpit-Rhetorick ever dropt from him, to grieve his Weak Brethren, and that he never shrouded his writings, or preachings, under the terrible Patronage of such men as you Represent Sir George Jefferies to be. I have a kind of fancy that your said Patron, now Lord Chief Justice, as he is a Gentleman in Eminent place, and of a piercing Judgment, Strong Memory, and of fluent Oratory, could not but look through the Superficial Addresses of that Dedication.

In the Second place, a Man so dignified as he is, must certainly take as an Affront to his Title of Lord Chief Justice, that you should say, that Men will be Justly afraid of quarreling with you, when they know you have engaged him on your side. That same Word [Afraid] denotes a Champion-like Courage in you that no body should dare to come near you; and withal, a Reflection on the Justice of your Patron, that he will take your part Right or Wrong. As to the Word [Quarreling] I know no body that has assaulted you in any more perillous Attack, then in Examining the Merits of the Cause as you Preached, and by the same Sermon (transfigur'd from the Press) invited Men to do.

No Force and Arms were used against you by me, but Pen, Ink, and a few Papers. The Indictment make this a very formidable kind of Artillery.

But to bring the matter a little closer, I must desire you will please to take notice of this Hainous Charge given in against me, and how made good in the Indictment and how severely handled both by the Juries and Court thereupon.

The charge, as you have heard, is for 'intending to disturb the Publick Peace, to bring the King into the greatest Hate and Contempt of his Subjects, to stir up and procure Sedition and Rebellion: A high and hainous Charge indeed! But how is this made good? viz. By my disparaging the Book of Common-Prayer: But how doth that appear? viz. By the force of Arms used Unlawfully, Seditiously, and maliciously, to Write, Print and Publish a Seditious and Scandalous Libel, concerning our Lord the King, and the Book of Common-Prayer, Intituled, A Plea for the Non-conformists. But wherein doth it appear by any thing which is writ in that Book, that this Hainous Charge is made good? viz. By their pregnant instances, produced out of the Book expressed in the Indictment.

The which therefore, since we must suppose they are the most Hainous and Dangerous passages to be found therein, and most proper and significant to make good the Charge, I shall for your Information, and that you may the better judge how the charge is proved against me, give you the entire Paragraph out of which the instances were picked, which I must beg the Justice of you to read; and which I could not with all my Intreaties obtain, of the Court, tho' so necessary (as you'll find) to come to the right sense: And for greater Illustration, I shall distinguish the instances of the Indictment in a different Character. Know therefore that I having (in the Plea for the Nonconformists) from p. 8. at your desire, been giving an account what the Nonconformists Answer to that great Objection; That all things

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things they scruple in the Rites and Ceremonies of the Church, are not Popish Novelties, but of Primitive Antiquity, (as you say) and having distinctly gone through most of them, giving their Reasons why they are not of Primitive Antiquity, but of Popish Novelty, and contain'd in the Mass-Book — This Objection came to be started, p. 40. “ But what do you say to the Lord’s Prayer? Must we forbear that too, because we find it in the Mass-Book; tho’ so publickly injoin’d by Christ to use it as a stinted form, Luke 11. 2. That when we pray, we should say, Our Father, &c. To which the Nonconformists say, That it is a great mistake to suppose that Christ hereby in this Scripture, has appointed this to be a set form, to be pray’d by all in these prescribed words, when we pray unto God; for then it would be unlawful to use any other Words then these herein expressed, in our Prayers, and that the Disciples and Apostles sinned in using other Words in those their Prayers we read of in Scripture, and so does the Church of England, in forming so many Collects and Prayers; And, p. 41. 42.

Secondly, The Church of Rome and England are great Transgressors, to presume to vary from Christ’s precepts, in altering or adding to the form of words expressed by Christ in this 11th of Luke. For so they have done, they say, Forgive us our Trespases, as we forgive them who Trespas against us, when there are no such words in Christ’s Prayer; his words are, Forgive us our Sins, our Debts, *quia tu solus sanctus*, for we also forgive every one that is Indebted to us. Which, said the Indictment, are false, fictitious, and scandalous sentences, but it shews not wherein.

“ And also the Doxology, which is not in this Prayer, in Luke 11. [viz. For thine is the Kingdom, and the Power, and the Glory, for ever and ever, Amen.] But you’ll say, as to the Doxology, it is expressed by Christ at the end of the same Prayer in his Sermon on the Mount, Mat. 6. It is very true, it is so, where he delivers this Prayer not as a set form, but a pattern of Prayer; After this manner pray ye, *et cetera* — to this purpose, and which is an Explication of what he says Luke 11. 2. when you pray, say, Our Father, &c. That is, after this manner, and which can only be a warrant to the Church of England, or any other, to make such alterations, Christ no more intending to tie the Disciple who desired to be instructed how to pray, to this form of words (nor any other Disciple) than he did the twelve Disciples when he sent them out to Preach with this word of Command, Math. 10. 7. Preach, saying, The Kingdom of Heaven is at hand; that they should thereby be tyed to those very words in their Preaching (and Preach nothing else) but as this was given as a Text or Theme to Preach by, so the other to pray by: The Disciple who proposes the question, Verse 1. Desires that they may be taught to pray as John taught his Disciples; but such a set form of Prayer we find not that John in his Teachings gave to his Disciples, neither do we find that any of Christ’s Disciples, or Apostles, did pray this very Prayer, to which our Expositors do agree.

“ Grotius saith on Luke 11. 2. That Christ herein Teacheth us a Compendium of those things we are to pray for; at that time (saith he) they were not bound to the use of so many Words and Syllables: As also Tertullian, Cyprian, Musculus, Cornelius Lapidus: And Austin himself (upon the place) who saith *Liberum est*, it is free for us to ask the same thing in the Lord’s Prayer, *Aliis, atque aliis verbis*, sometime one way, and sometimes another,

“ Dost not Paul tell us expressly, he knew not what to pray for, but as the Spirit gave him utterance? Rom. 8. But he did know what to pray for, if this was to be his prescribed form.

“ Tertullian saith, they prayed *Sine Monitore*, without a Monitor (or Common-Prayer-Book) and Socrates tells us, that among all the Christians of that Age

“ scarce

scarce two were to be found that used the same Words in Prayer, *Chrysostom*, on *Rom. 8. Homil. 14.* saith, with other Gifts they had the Gift of Prayer, which was also called the Spirit, but he who had the Gift, did pray for the whole Multitude, for that was Expedient unto the Church; and also did instruct others to Pray.

And though we find neither Christ, nor his Apostles, impose this or any other form of Prayer to be used by us (but that we Pray in the Spirit, and Praise in the Spirit; and that God being a Spirit, seeketh and accepteth such Worshipers) yet we find the Popes and their Councils imposing this and other Liturgical Forms.

The Council of Toledo, Anno 618. Decreed in the Ninth Canon, that every Day both in publick and private Worship, none of the Clergy omit the Lord's Prayer under pain of Deposition; since (say they) Christ hath prescribed this, saying, when you pray say, Our Father, &c. And how formally and carnally, has the Pater Noster been muttered over by the superstitious Papists, ever since?

And may we not enquire, whether in the following Particulars we do not Symbolize with the Romish Worship herein, which the Indictment injuriously words thus.

And may we not say in these following Particulars. [for may we not enquire whether in the following Particulars we do Symbolize with Idolatrous Rome herein.] For we do not Symbolize with the Romish herein [meaning] saith the Indictment with an *Inuendo* the Book of Common Prayer, whereas it only relates to the Lord's Prayer.

First, By enjoining and imposing this, as a set form, without the Sanction of any sacred Text to warrant it, [which the Indictment words contrary to the Scriptures.]

Secondly, By an often Repetition of the same form in the same Exercise, three or four times at least, inasmuch that in Cathedral Services, it is said or sung ten or twelve times in a Day, contrary to Christ's express Words, that when we pray we should not make vain Repetitions, as the Heathens do, for they think they shall be heard for their much speaking, *Mat. 6. 7.*

Thirdly, By enjoining the whole Congregation, both Men and Women to repeat the same after the Priest, though no such direction by Christ; nay, he forbids Women to Pray, or Prophecie in the Church, *1 Cor. 14. 34, &c.*

Fourthly, In singing this Prayer in Cathedrals by Responses of Priests and People, with Musick, without the least Divine Authority for such Song-Praying.

Which the Indictment saith, are Fictitious, Seditious and Scandalous Sentences (but shews not wherein.) Thus you have the whole Paragraph, and what is picked out of it, to make good the charge; whereby you will easily discern,

Whether I have done otherwise therein then given you at your call, a true and modest account of the *Nonconformists Arguments*, why the Lord's Prayer is not a stinted set form of Prayer as supposed, but a Pattern to pray by, which is done by several Arguments, viz.

1. From the Practices of both Churches, *Rome and England*, who have both altered and added to it, which they ought not to have done (no not so much as one Syllable) if so intended by Christ.

2dly, From the Practices of the Antients, and Opinions of many Learned Commentators upon the place.

3dly, Because neither Christ nor his Apostles have so enjoined and practiced it as a stinted Form.

4thly, Because the Church of *Rome*, without Scripture Authority, have so imposed, and practiced it; and therefore are those Queries, whether for us so to impose it with Penalties, and to make often Repetitions of it, with Responses of Priest and People, and to sing it with Musick, is not without Scripture warrant, and a Symbolizing with *Rome*, therein? And where's the *Sedition, Rebellion*, and breaking the *Publick Peace by Force and Arms*, in all this?

5dly, Whether the picking out part, and leaving out the greater part, changing of Words, and inverting of Sense, is not most injurious Dealing? For what is it not, which may

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may not be made of any Man's Sayings and Writings, if such a liberty may be taken? For may it not with such a latitude be proved by Scripture, that there is no God, or any such Blasphemy or Immorality?

Query. 3^{dly}, Whether the Grand Jury, in Honesty and good Conscience, could find this Bill upon their Oaths, and the Petty Jury cast me upon it, and the Court pass Sentence upon me thereupon, admitting the whole Paragraph to be read, and considered, as was so earnestly desired by me?

4 Query. 4^{thly}, If this Writing of mine, was only occasioned and drawn forth at your Call, as your Book evidenceth, and as declared to the Court; then doth not that hainous Charge of Malicious and Seditious contriving, intending and machinating *Sedition and Rebellion*, and violating *Publick Peace*, fall to the Ground,

5 Query. 5^{thly}, If this part of the *Nonconformists Plea* be true, where is the Crime? Must I be made guilty and punished for speaking the Truth? And if you were so satisfied, why did not you interpose to prevent a precipitate Sentence and Verdict, and preserve an innocent Person? If it appear'd otherwise to you, why did you not by Word and Writing endeavour my Conviction, and shew me my Error and Mistake before the Sessions, that I might publickly have owned and taken the Shame, as my three Letters with so much Importunity press'd upon you; and that I was neither Obstinate, nor Incorrigible, you have again and again under my Hand? And what an open Ear I had to receive conviction from Reason and Scripture, the Mediums you proposed to Treat a *Scrupulous Conscience* with, and thereby have acquitted your self from being a Decoy to iveagle into the Snare, and then leave them, but wholly to reject both, and silently to suffer me to be crush'd is worse dealing, and less Charity than the Guides of the Church put forth in Q. Mary's Days, who failed not of Prison Visits and Endeavours to convince the *Heretics* [as they called them] before they were delivered to the Secular Powers for Destruction.

6 Query. 6^{thly}, Whether from this Liberty that is taken in Indictments (as in Chancery Bills) to say the worst of Things which may be said against any, and assign the matter of fact to prove it foreign thereto, yet that the Juries finding the matter of Fact, must render Man guilty of the whole Indictment, both matter and form, seems very hard, and no other then turning Judgment into Wormwood and Hemlock, and bringing a Legal proceeding into great contempt?

For instance, if a Man is charged in an Indictment, that he contrary to his Allegiance and not having the fear of God before his Eyes, but being moved by the Instigation of the Devil, did such a Day, in such a place, bring the King into greatest Hare and Contempt amongst his Subjects, and did most Maliciously and Seditiously, &c. against the *Publick Peace*, by Force and Arms, read a Chapter in the Bible in *English* before several People, (which was Crime enough heretofore, however it is now) that the proving and confessing the Matter of Fact (or any of the like Nature) as foreign from the Crime urged, must according to our Court Proceedings, bring him in Guilty of the whole Indictment, in ordered to be sentenced accordingly.

But ought not a Jury before they bring in their Verdict upon Oath, as they would acquit themselves of the horrid Sin of Perjury, Examine and have sufficient Proof to make good those Luxuriant Cut-throat Forms? And whether such matter of Fact, either by the Righteous Law of God or Man, can render a Man culpable of so Hainous charge of *Malice, Sedition, Rebellion*, bringing the King into *Hatred and Contempt*, breaking the *Publick Peace* by Force and Arms, before they make him guilty thereof, and cause him to be punished for the same?

Thus, Sir, you have a naked account of my Case; and if you please, or any other of the Church Guides, to examine the respective Circumstances of it, or apply that foreign Medium of good Scripture and good Reason to convince me, you or they will satisfy the World that ye are honest Guides of the Church, and reduce many to the Communion, as well as

Your humble Servant,

Thomas Delaune

R. I. N. S.